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DEFENCE

AND

Exposition of Genth.

A BOOK FOR THIS TIME.

BY LE ROY FOOTE,

Author of Christian Liberty and Its Enemies,
Pilgrim Notes, &c.

"Let the Word of Christ dwell in you richly with all Wisdom."

OTTAWA,

1878.

DEFENCE

TO the Welfare of the Youth
and the Comfort of the Aged, is this
Little Volume respectfully dedicated,
by

THE AUTHOR.

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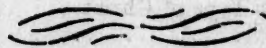
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A DEFENCE OF THE TRUTH.

CONTEND FOR THE FAITH ONCE DELIVERED TO
THE SAINTS.

DEAR CHRISTIAN READER, to you this word is addressed, as one brought into a place of solemn responsibility, as an epistle known and read of all men, of the truth of God as it is in Christ.

It is a place of divine reality you occupy, and one in which you cannot evade, were you so disposed, the responsible duty of "contending for the faith once delivered to the saints". You are a member of Him who bore, on Calvary's tree, the penalty of sin, by being made sin, in order that He might go into death and thus disarm him who holds the power of death, even the devil. In this solemn position how great is the need of faithfulness in a scene in which your Lord and Head was rejected and crucified. You are solemnly enjoined to exhibit faithfulness as proof of the place you occupy, and exert your influence against the cunning craft of a wily enemy, who is incessantly laboring in these last days, to undermine the faith of which you should stand as an exponent and defence, and in speaking to you as a *Christian*, it is not merely one in *name* that is meant, but in whom "Christ is formed the hope of glory", and one whose body is a temple of the Holy Ghost. Such is the position of the *true* Christian, and to such the work is committed to contend for the faith. But

“the weapons of our warfare are not carnal, but mighty in the Lord to to the pulling down of strongholds”. God calls us out with a stone and a sling, to contend against the Goliaths of error, who stand in battle array to defy the armies of the living God. Clad in our own self-righteousness, we avail nothing, but clothed in the Christian armor, with “God for us, who can be against us?” We live in a time when Satan is not so much seen as a roaring lion, as an angel of light. He is cunningly working in two great currents of influence; the delusive displays of fleshly superstitions on the one hand, and the wily sophistry and philosophy of error on the other. Both are infidel in character, for both aim at the undermining of God’s holy Word, and the banishment of its power in the hearts and lives of His children. Man’s finite reason is rising up, trying to measure and fathom the infinity of God, and in doing so, is endeavouring to crush the authority of His divine Word upon the hearts and consciences of His own people. Advocates of systematized error are parading their scholastic cleverness in array against the simplicity of Christ, and calling upon their hearers to unite in the exaltation of man as man, in defiance of the truth of God that, in man, that is in his flesh “dwelleth no good thing”. Learned ability would in its presumption, build a Babel, up which to mount into the favour of God, who for four thousand years tried man, but proved him a failure in every position of responsibility in which he was placed. Adam failed in Eden. Man filled the earth with violence and bloodshed before the flood. Noah became a sot with the sword of government in his hand in the post-deluvian world. God’s elect nation the Jews failed under the law, and sadly and sorrowfully has the Church of God failed in her mission since her course began on earth, and yet in the face

of all this evidence of man's nothingness, we find him rising up to claim a place for the flesh to glory in the presence of God.

And what is the legitimate result of this clever Babel building? Let the annals of Jacobinic intrigue and Communist blood-thirstiness answer. Let the record of human excesses, of legionary despair, of reckless lust for power and satanic service echo the result! Wherever the solemn obedience of God's own Word has been displaced by the false philosophy and cunning craftiness of men "whereby they lie in wait to deceive", anarchy and confusion, social discord and unhinging of wholesome restraint, as well as defiance of law and order, have been the swift-ripening results in a temporal point of view. Gloomy despair—a "fearful looking for of judgment which will devour the adversaries", and going into death without God and without hope, to meet an endless eternity of suffering in the lake of fire, is the spiritual consequence. In the face of these solemn realities, what is every true Christian man and woman's duty in the land? *What is it*, we ask again? Surely to stand firm, with judgment sharpened, and discernment quickened to meet the wily foe! We are called to stand with a face of flint to "resist the devil that he may flee from us", to take "the sword of the Spirit which is the Word of God, whereby we can quench all the fiery darts of the wicked." But the enemy is craftily endeavouring to disarm us of our faithful weapon, by questioning the authenticity of the Word of God. Just as he raised a doubt in Eve's mind by the question "Yea hath God said?" So is he now endeavouring to give the lie to what God declares in His word. His question is to-day, as of old, Yea, hath God said? And how is he asking this question? Through the cleverness of learned infidel minds, and leaders of

schools of thought, who have no place in their hearts for the truth of God, and are striving to deaden its power in the hearts of Christians, by denying its authority, and thus weakening the testimony for Christ in their lives. And who are the most dangerous in this anti-Christian work? Not the openly avowed, rank-minded infidel, with his scandalous denials of solemnly attested truths! Not the hardened sinner rolling in his sin, whose daily life-fruit is but to be seen to be loathed and despised. No, but your learned advocate of some high-sounding *pretended* theology, taking the name of God and Christ, upon which to build a "form of godliness, while he denies the power thereof". Some exponent of false doctrine that tries to put man in an unregenerated condition, into a position to merit favour from God, on the strength of his own righteous walk and power of obedience.

Mark, too, reader, the nearer a line of pretension runs to the truth, without arriving *at* the truth, the more dangerous and seductive its character. It is with this class of tactics, Satan is the most effectually standing in the way of God's work in these days. His great forte now is, not outward violence and persecution, but occupation of heart with falsehood and false doctrine. Solemn truth to admit, but true as it is solemn, a heart occupied with error has no relish for the truth, and Satanic agency aims to occupy the minds of the young before a sufficient love for the truth gains a hold in the heart to resist evil.

Novel reading, infidel productions, sickly sentimentality, and even religious formality, are largely employed by the enemy to gain ground in the souls of children, before the truth, and then in an adult age, the seeds of a false theology quickly take and bring forth their pernicious fruits. Oceans of corrupted intellectuality are flooding the land,

the productions of talented minds seared and poisoned by error, and becoming in turn, instruments to disseminate that error which has found a willing lodgment in their hearts, instead of the healthful soul-nourishing truths of God's holy Word. And this serpentine stream is meandering everywhere! It is not confined to channels of corrupt associations and the homes of the ungodly. It is casting its corrupting breath upon the minds of the youth of Christian households, and finding a resting-place on the shelf with the precious Word of God. It is coming in the form of religious fiction and breeding a curiosity in the minds of the youth to look into graver error, thus leading away from the truth as it is in Christ; instead of toward it. Christian parent or guardian, a deep and solemn responsibility hangs over you, as to the *kind* of reading you place in the hands of your care. "Just as the twig is bent the tree's inclined". If you fill the minds of your children with sickly sentimentality, instead of wholesome truth, and thereby sow to the wind, you must expect to reap the whirlwind of infidelity and rebellion to God in their lives. And where is the remedy? Let judgment begin at the house of God. Begin with yourself by the exercise of judgment and determination to battle for the truth, against the sly stream of error creeping into your household. Cast out the money changers of error from the temple of your own fireside, and your own earnestness will soon find an echo in the hearts of your children, and set them against the corrupting stream. Eject even the fiction of Sunday School literature, and put homely honest *truth* into the hands of your children, and God will bless your efforts.

Although reference is made to hindrance to the truth, in a general sense in this brief effort, it will aid in the object of the work to particular-

ize, to call things by their right names, and show their special line of tactics in opposition to the work of God.

Now, mark, reader, we do not wish to throw detraction upon *any* work that has for its object God's glory, and really it requires much wisdom and discernment to detect the craft of Satan in all its workings, but still if we are walking in faith and after the Spirit, we are privileged to know and be able to judge for the "spiritual man judgeth all things, though he himself is judged of no man", and the Christian has "an unction from the Holy One and knows all things". Further, he has the unerring Word of God which "was forever settled in heaven".

This is his authority and the safe one upon which he can act. Claiming this ground upon *it* would we "try the spirits, whether they be of God", knowing that if we use the weapons which He provides us, in the spirit of dependence upon Him, we can count on Him for blessing and success, in the efforts put forth. It is proposed then to present what is believed to be one of the most dangerous of false doctrines, viz.,

UNITARIANISM.

It is not important to note the origin of this system, so much as its pretensions, and effects of its working. It *pretends* to acknowledge God, to regard Jesus Christ as a Son of God, with a divine nature, as being a good example for *all* men to imitate, but denies Him being God, in direct opposition to the words of Scripture which declare that, "In the beginning was the Word, and the Word was with God, and the Word was God". "And the Word

was *made flesh* and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John i. 1, 14).

The denial of the Godhead of Christ, in effect denies His divinity, for one cannot really exist without the other, and to call Him the Son of God with a divine nature, and yet deny His Godhead, is but a mere play upon words without reality, in order to deceive. Here Satanic craft shows itself, and the more the supporters of Unitarianism *profess* of the truth of God, and maintain their character as Unitarians, the more apt are they to lead astray. Their craft is far more dangerous than that of Rome, for the latter presents such flagrant absurdities as to be easily seen and avoided by any one with any degree of spiritual discernment; but the mouth-pieces of Unitarianism, with scholastic ability and clever verbiage (for it requires learned ability to successfully propagate error) descant largely on man's power of reason, and appeal to the egotism of self-righteous people to claim a right to judge for themselves out of their unregenerate natural hearts, which God's own word declares are "deceitful and *desperately wicked*". Here comes in one of the three things which Eve saw in the forbidden fruit, which are "of the world and not of the Father," namely, *the pride of life*. The fruit was "good to make one wise," but the "wisdom of man is foolishness with God, and the natural man understandeth not the things which be of God.....for they are spiritually discerned." How then can human reason measure God's purposes, and arrive at any just conceptions of His workings or their object? The best that man can do, in his proudest estate, is to own his failure—his nothingness, lay his mouth in the dust and own himself *a sinner*,—that God may come in and raise him up by faith in the accomplished work of His own Son upon the cross. He

will then possess that love "which vaunteth not itself", and instead of cavilling at God, in the working out of His wise purposes, will say, in the quiet submission of an obedient child, "Father, Thy will, but not mine, be done". Here is the legitimate antidote for all the upliftedness of heart and exaltation of human righteousness, seen in the followers of Unitarianism.

Jewish infidelity is a strong characteristic of Unitarianism. I was much struck with the name, "THE CHURCH OF THE MESSIAH," over the door of the Unitarian building in Montreal. "The Church of the Messiah," thought I; "why here is Judaism over again, only inverted." And what is meant by this is, the same infidel spirit that denies His coming as He did come, and regards Him as an impostor, in Judaism, tries to prove Him such in the false reasonings and cunning detractions of Unitarianism. What shall I say more? Simply this, dear reader, out of love for your soul's eternal interests and welfare, beware of Satan's will-o'-wisp that would lure you into the quagmires of unbelief and infidelity, and drown every ray of faith in your soul. "Beware lest any man spoil you thro' philosophy and *vain deceit*," for such is Unitarianism with all its craft, its guile, its reasonings and appeals to the natural man within you, whether you be a Christian or not.

The old nature, in every man, loves to be flattered, to be made *something* of; and Satan knows how, through wise, clever men, to work upon him and thus get him arrayed against the truth of God. But God's Word commands the Christian to reckon himself dead, and to walk in the energy of the Holy Ghost, and bring forth fruit unto God in humility and fear lest *self* should in some way get a place and take the glory.

The next in the list of modern Satanic craft, we would rate

UNIVERSALISM.

The advocates of this system are generally men of learned abilities, full of high conceptions of man's own goodness, talk largely of natural divinity in man, and by clever reasonings endeavour to work up a large stock of commendable capital out of the unregenerate heart, and set man in a deified position, in direct opposition to the declarations and spirit of God's word. They also set forth God's Love very prominently, deduce many fine conclusions against His Justice, and would set aside the vindication of His own character—as God—by refusing to admit that He could in any way consign any of His own creatures to eternal punishment. In order to sustain their position, opposed as it is to the word of God, like their Unitarian co-workers, they endeavour to reason away the force of scripture truth, and flagrantly deny its most positive declarations as to judgment, which is called in scripture God's "strange work". God is *Love*, we know, and judgment is strange or foreign to His nature, but Satanic craft and man's disobedience have forced God to deal in judgment. The lake of fire was created for "the devil and his angels," and man, by listening to his lie in the Garden of Eden, put himself under Satan's power, gets death—the wages of sin, (for Satan holds the power of death,) and then Satan's portion after the white-throne judgment,—the lake of fire, "which is the second death."

These are solemn realities, reader, which Universalism denies; and its first sermon was preached in Eden when Satan declared to Eve, "Thou shalt not surely die".

The gravest charge that can be laid against the propagators of false doctrine is that they make God a liar! This is largely done by both Unitarians and Universalists. Harp as much as they may upon the love of God, and pretend to honour Him with their lips, their heart is far from Him, and the hiss of the serpent shrills forth from their most laudable efforts. Severe as this may sound, it is *true*, and the truth should be uttered that men may beware. The evasion of the solemn declarations of God's word, the attempt to lower the character of God to the position of tolerating sin, and the dishonour to Christ in detracting from His Godhead, while He declares that "I and my Father are One", are marked blasphemies which will be visited by signal judgments before the great white throne. Would that we could look with a more charitable eye upon these things, but to run in sympathy with them in our thoughts is but to endorse their absurdities and give place to Satan. Reader, be warned in time, before you have given place in your mind to a favourable view of grave error and struck hands in its support.

Let us now glance briefly at another great evil, called

SPIRITUALISM.

It is little more than a quarter of a century since it began to show its hydra-headed power, and volumes could scarcely depict the confusion and mental suffering which have resulted from its workings. The returns of lunatic asylums present a solemn charge against it, but what will be that seen at the judgment of the wicked dead? Satanic power is

always the same, though it may manifest itself in a different way under different circumstances. What was commonly despised as the workings of witchcraft in other days, is now looked upon as not only *tolerable*, but actually lauded by many as the work of Spiritualism in these days. Satan is more of a gentleman—as an angel of light—now, and the same spirit and work that once was hideous and disgusting to be looked at as witchcraft in other days, is now clothed in fine appearance, and made quite acceptable to many as Spiritualism, in these days. This thought is repeated, that it may be fully entered into. The same work that was carried on by Satan as a roaring lion, is now wrought with much success by him as an angel of light. This should be borne in mind, that we may beware of his *wiles*. The propagators of Spiritualism claim to be benefactors of mankind by healing disease, pretending to communicate with the spirits of the departed, and put forth a flood of intelligence, which not only reveals the weakness and inconsistency of the natural mind, but results in the propagation of anti-scriptural error as well as gross sin. The natural phenomena of clairvoyance, mesmerism and psychology, are perverted and degraded into vehicles for the dissemination of dark-minded infidelity, by bad men using them to gain power over others, and then insinuating unbelief and hatred to the truth as it is in Christ. Bear this in mind, reader, *anything*, no matter what, that occupies the heart to the exclusion of Christ, drags downward into unbelief and hardens the heart. This, Spiritualism effectually does for those who follow its train and endorse its absurdities. The power of thought-reading is the principal means by which it is carried on, and this is what witches of yore, and fortune-tellers in these days, exercise to a great extent. Further than to reason

from cause and effect, they can do no more than to enter into the thoughts of any individual applying to them for information from the so-called spirit-land. A disbeliever in spiritualism tested a noted "medium"—as they call persons who have this thought-reading power—who made it a paying business to wait upon all who were credulous enough to call upon him for intelligence from the world of spirits. This person fixed a date, in his mind, at which a lady friend of his *then living* should have died, applied a wrong age and a false appearance to her in his mind, and all the little circumstances pertaining to her, contrary to what they really were, and when his mind had fully comprehended this *assumed* train of circumstances, presented himself to the medium for the purpose of communicating with the spirit of his *so-thought* departed friend. The Spiritualist literally read out the arrangement that was in his mind, which did not contain a thought of truth, and claimed *that* to be the true state of things concerning the lady in question. Without further parley, the applicant turned upon him, and exposed his craft by stating the true features of the case, and left the wise medium to his own discomfiture. The legitimate results of Spiritualism are, disbelief of the word of God, an opposition to its wholesome restraints upon the natural man, and flat denial of the need of atonement in the death and sacrifice of Christ. Freeloivism and licentiousness are also results, while insanity and despair are often found as the dire effects of its workings. We leave it with a solemn word of exhortation to the reader to touch not the accursed thing.

POPERY.

What shall we say about this fruit of a fallen nature? There is much already published of its history and doings so that a few words are all that are necessary here. Its motto is "semper-eadem" (always the same) and as its character has always been manifested in non-toleration, selfishness and bloodshed when it had power, it is quite easy to see that it would maintain these characteristics were it unchecked and allowed its full display of power. It aims at the government of the state and is leaving no stone unturned to acquire power, that it may wield it in carrying on its own schemes of aggrandisement, and oppose the free course of the truth of God. What it could not do in the past by forcible means through persecution it is aiming to accomplish now by cunning craft and secret conniving, and it behooves every one who has any love at all for the truth as it is in Christ Jesus, to watch against its wiles and offers, lest they get unwittingly drawn into its influence. As a check upon its dominant spirit, God will take care to raise up a counteracting power to fulfil His purposes toward it and it remains for christians especially to testify as to its true character and warn against its delusious and craft.

ANNIHILATIONISM.

There is another fearful delusion that has grown out of the corruption of the natural heart in these last days. It is to the effect that the soul and body are completely annihilated after death that man is material and perishes as to organism like any elemental substance dissolving into its original consti-

tuments. This satanic consolation is the offshoot of Christ-rejection, in whom eternal life is found by the one who implicitly trusts in His blood shed, as *the* atoning sacrifice. Eternal life is that which is above time-life, that upon which death has no power, and as that life can exist only in Christ, who destroyed the power of death by going into it, the believer must be in Him a new creation, that he may possess that which only Christ can give. But man, rejecting Christ, must be busy with invention contrary to the truth of God, and this annihilation view is a sort of defence against the solemn judgment of the white throne which has the lake of fire as its sentence, and which God as a righteous Judge will surely execute upon all who will not own the Lordship of Christ. Reader, beware of satanic craft, for these are days when he is working in many ways to lead astray the unsuspecting.

MORMONISM.

This latter-day delusion of the devil, began its course about half a century ago, in the fanatical brain of one Joseph Smith, a native of the State of New York, U. S. A. After writing the *Book of Mormon*, and preaching for some time, he with his deluded followers, established themselves first at Kirtland, Ohio. Afterward, in consequence of the pressure of public opinion, they moved to a location on the bank of the Mississippi River in the Southern part of the State of Illinois. Here they built a city, named it Nauvoo, and made great headway in converting people to their belief, by sending missionaries to the old country, and bringing them to the new city. In time however they became very

obnoxious to the people living in their neighborhood, when a large force collected, and killed the prophet Joseph Smith, which broke up their settlement in Illinois, and they were forced again to move. They chose a locality and built a city, near Great Salt Lake in what is now the State of Utah on the eastern slope of the Rocky Mountains. They style themselves "Latter Day Saints," and with their plurality of wives and corresponding anti-Christian practises otherwise, may be better named Modern Mahomedans. They practise much craft and misrepresentation in the propagation of their dogmas, and have been implicated in many of the Indian difficulties that have hindered the settlement of the western territories. Their course will undoubtedly be checked and overturned by the arm of the law and the force of public opinion, before many years.

|| We may next notice

*NOVEL-READING, THEATRE-GOING, AND THE
LOVE FOR POPULAR PASTIMES.*

It is a delicate matter to denounce what seems to many well-meaning people to be innocent amusements; but when positive evil is the certain result of their pursuit, the claim of innocency must give way to that of injurious. Faithfulness in dealing with evils clothed in the garb of seeming harmlessness, soon discovers their true character, and arms the unsuspecting with judgment and discernment to avoid and resist them. The world is full of fascinating appearances, which lure the feet of youth into corruption and sin if followed

to their legal termination, and when once their true character is held up in the clear light of God's truth, their real deformity appears and reveals a

" Monster of such hideous mien,
That to be hated needs but to be seen."

Take for example *theatre-going*. What is its *real* character, viewed in the light of spiritual discernment. A gratification of the "pride of the eye," a constant play upon the cravings and tastes of the natural man, and a means of rousing up the baser passions of the human machine, ending in exhaustion, demoralization, and early death. No matter how much so-called respectability you bring into it, the controlling elements are immorality and vice. • This cannot be honestly denied. All the apparent morality of Shakespeare and other noted dramatic writers, will never be able to redeem the stage from the drag-down tendency to demoralization, into which it plunges its votaries. There is no use of following in the train of evil with a hope of changing the character of its results. This is doing evil that good may come. Sin is what it *is*, and you cannot change it, but you are in danger of being overcome if in any way you strike hands with it.

To enter a theatre, and sit under the power of the influence which it infuses, you come away more or less affected by that influence. It is positively contaminating, and every honest soul who tries his state by God's Word will find he suffers loss by theatre-going. Besides the association you enter, is poisoning in the extreme. You are soon known by the company you keep. If you are a Christian, you cannot testify for Christ while giving your mind to the absorption of such grainless husks as you find in a theatre. Then why spend the energies of a

soul redeemed by the precious blood of Christ, in the digestion of a mass of clever nonserse, promulgated by the dupes of Satan, as all play promoters surely are. Do not plead innocency for it, when money, health and Christian testimony are sacrificed upon its shrine. This is the most lenient view we can take of the practice of theatre-going. We might lift the veil and draw your attention to a far darker side as its ordinary results, but leave it with a warning word to beware of its pleas of innocent pastime, for a serpent lies hidden 'neath its roses, to sting the unsuspecting with physical and moral death.

Let us now have a word together on the results of novel-reading. To begin then, we take the ground that truth and error never harmonize, and a heart filled with and feeding on fiction, cannot relish truth. When truth enters such a mind, it conflicts with and exposes the error there stored up. A lover of novel-reading soon becomes a hater of God's word. The consequent result of novel-reading, is a false idea of life, a dislike for its sober realities, vapory expectation of some future-fancied high condition in life which not being realized, settles down into confirmed infidelity and heartless opposition to the Gospel of Jesus Christ. The diffusion of fiction is creating more infidels than any other means. Those countries where the greatest number of novels are published and read, confirm in their statistics, this assertion. France, Germany and the United States, present a fearful record of fiction dissemination, and their infidel account fully corresponds. Let us be honest in this matter and own the facts which are always "stubborn things" and a fearfully dark account stands against novel-reading and writing. As long as people are foolish enough to pay for, and read them, Satan will furnish clever brains to write them. The

minds of people should be aroused against the evil tendencies of novel-reading that its power may be checked and counteracted. The responsibility of parents and guardians as well as of all who take a position to disseminate truth, is very great in this matter. Their example as well as their voices should be directed against it. There are two great channels which engross the hearts of men and women and these are easily seen to be truth and error. The question arises, which will you follow in, reader. As you imbibe error and endorse it so you will despise the truth. On the other hand, if you own the truth and it *only* and follow its teachings, so you will dislike error and avoid it. The alternative is before you, "choose ye this day whom ye will serve." Much of the Sunday school literature fosters in its tendency, a thirst for fiction reading. We ask in the face of this fact, is there not enough truth that is more edifying than fiction, to tell the children about without filling their tender minds with the finely spun webs of imagination which fill the Sunday school libraries? What pampers the flesh more than the recital of some story, in which clever human nature has gained great credit for itself through the inventive brain of some story vendor. Again we say, fill their minds with good solid homely *truth*, and it will not only be a means to show them the need of Christ as a sacrifice and Saviour, but will arm them with ready weapons with which to fight the good fight of faith, after they have become true soldiers of the cross. God is a God of reality, Christian friends, and if we fail to take the place He has brought us into, and with Him "fight the good fight of faith," we sink into spiritual supineness and tacitly yield to the power of the world, the flesh and the devil. An appetite for the truth, is increased and strengthened by

feeding upon it, and the heart is sustained against temptation by daily nourishment from the word of God. Especially in youth the mind is an absorbent readily drinking in the influences which surround it, hence the need of "line upon line, precept upon precept, here a little and there a little," until the heart be established in grace and the judgment quickened to resist evil. The charge of narrow-mindedness may often be brought against us for taking an uncompromising stand for the truth. Many will plead the usefulness of Dickens, Shakespeare, Byron, and other popular writers as active in drawing lines between good and evil, but one thing is certain, persons who plead in this strain have never truly accepted Christ as their Saviour, or have sadly back-slidden into the track of carnal minds from the soul-nourishing path in which the word of God would keep them. We are yearly approaching the margin when the judgment seat of Christ will try every man's work of what sort it is, and oh how important that we build gold, silver, precious stones, upon Christ our Foundation, instead of "wood, hay, stubble" which will surely be burned "though we are saved so as by fire." And who are the builders? Some say, Servants of Christ only. Is not every real Christian a servant of Christ in some way? If not he or she ought to be. Life works should characterise our calling and evidence our faith else we soon cease to testify that we have sprung from death unto life. How many Christians go on their way in the world, and fall asleep among the dead unregenerate world around them, needing the cry "Awake, thou that sleepest and arise up from among the dead and Christ shall give thee light" Here is a call to the sleepy soul of the Christian to shake off the lethargy of worldly contact, and shine for his Lord. Again, speaking of the "vessels of honor and dishonor" in Christendom, the Christian is told "if he

shall purge himself from these, he shall be a vessel of honor, fitted for the Master's use." What blessed inducements are these to arise and cast off the worldly weights and shine in a perverse and wicked world. We have thus briefly reviewed some of the most prominent and popular hindrances and opponents of the truth of God, and might extend the list much farther, but we commit you, dear Christian reader, "to the Lord and the word of His grace," with the injunction that, the closer you live to Christ the better able you will be to detect the craft of your soul's dire enemies. Remember that God is a God of *reality*, and fathoms, with His all-seeing eye, every crevice of your heart, and knows all about you, whether you care more for His glory than for your own pleasure and reputation among men, and is recording every day of your life, to display it at the judgment seat of Christ. You may succeed among men by pampering to a vitiated and corrupt world, but if you would serve God, you must not only take sides with Him against it, but against yourself also. Reader, if you are yet out of Christ, the true Ark, get within at once, for judgment is coming.

REBUILDING UP THE TEMPLE.

And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat, the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us and said, what is this thing that ye do? will ye rebel against the king? (Neh. ii. 18-20). Here we see that when God's earthly people, the Jews, were return-

ing from their captivity to rebuild the city and temple, they were beset by peculiar enemies who laughed them to scorn. And why did they do this? Because they had no part nor lot in the work of God's nation. They were enemies in their hearts to the work which was going forward to God's glory, hence their outward opposition and accusations of rebellion against the king. This teaches in type, the solemn fact that men are constantly rising up against those who build God's Jerusalem (the Church) and laugh to scorn the earnest builder for Christ. The infidel, the Spiritualist, the Unitarian, the Universalist, the Mormon, the Mahomedan and the Papist are all laughing to scorn the true Christian, and falsely accusing him of rebellion, because he works not under the banner of the prince of the power of the air, the prince of this world. Reader, are you a Horonite, an Ammonite, an Arabian, scorning and threatening the builders for the Lord? If so consider well your position. "It is hard for thee to kick against the pricks." If you rush against the thick bosses of the shield of the Almighty, well may you pause, consider and tremble. God is a God of reality and will be as sure and swift in the day of judgment as He is long-suffering and merciful now. The day of grace is now going on and will soon terminate in judgment. "Be wise to-day, 'tis madness to defer" any longer. "Now is the accepted time, now is the day of salvation." Accept Christ now and bow the knee in grace, that you may not be forced to bow in judgment, for before Him every knee must bow, in Heaven, in earth, in hell.

THE JEWS.

There are many points of interest, connected with the Jews which every intelligent Christian should especially note at the present time. Every earnest student of the Bible is familiar with their history from the call of Abraham down to their rejection of Christ their true Messiah. But we ask the reader to go with us back to the time of their captivity in Babylon, and review their course since that event, or at least that portion of them known as the two tribes—Judah and Benjamin. These two tribes continued faithful to the throne of David when the ten tribes rebelled, and were especially favoured of God despite their idolatry, until His forbearance was exhausted, and they were allowed to be overcome and carried away captive into Babylon by the Chaldean king, Nebuchadnezzar. Before this however, the shechina, or glory, which had been their cloudy pillar by day and their pillar of fire by night, to conduct them through the wilderness to the promised land, and which rested in the temple after it was built, was seen by Ezekiel in a vision, to go away to heaven first from the temple, and then from the city, resting a short space upon the Mount of Olives before taking its departure from a sin-cursed earth. The Jews were counted "Lo Ammi" (meaning, not my people), by Jehovah; from this time forth, as far as temporal government was concerned, the sceptre of earthly government passed into the hands of the Gentiles, and the Jews became subject to the Gentile king. Here begins the "Times of the Gentiles," symbolized by the image in the dream of the Babylonish king and interpreted by Daniel a Jewish captive at Babylon. (See Daniel ii.) The head of gold of the image [was the Babylonian Empire; the breast and arms of silver was the Medo-Persian Empire; the belly and

thighs of brass shows the Grecian, and the legs of
 iron the Roman Empire. The feet, part of iron and
 clay, show the mixed governments of the present
 day. The "times of the Gentiles," or Gentile dom-
 inion, will run on until their overthrow by the
 Stone cut out of the mountain without hands, which
 falls upon the feet of the image and grinds it to
 powder. This stone is Christ who will restore a
 remnant of the Jews and establish the millennial
 reign. But we are desirous of considering more
 minutely the past of the Jews. After seventy
 years captivity, the two tribes Judah and Benjamin,
 were allowed to return to Jerusalem to rebuild the
 city and temple and establish the Jewish forms of
 worship. This return was for the purpose of Judah
 serving as a medium, through whom the Messiah
 was to be brought into the world. "He came unto
 His own, (the Jewish nation,) but His own received
 Him not" as a nation, but as many as received Him
 (individuals), to them gave He power to become
 the sons of God" (John i.). The Jews as a people
 overlooked the prophecies concerning the humilia-
 tion of our Lord and rested only on those prophecies
 concerning His exaltation to power, hence they
 rejected the poor carpenter and called for His
 crucifixion. So great was their depravity that
 they demanded a murderer, instead of their true
 Messiah to be released unto them, at the yearly
 feast. They became responsible for the murder of
 their King to the governor, by saying, "Let His
 blood be on us and on our children" (Mat. xxvii. 25).
 How signally and fearfully has this sentence been
 carried out upon them. For more than 1800 years
 have they been fugitives and a byword among the
 nations, known for their covetousness and miserly
 spirit; engaged in the mercenary traffic of the
 world, shorn of their former dignity and courting
 the favour of the Gentiles whom they once looked

upon as dogs, and scorned association with them. About thirty years after they rejected and crucified their King, the city and temple of Jerusalem were destroyed by the Roman army under Titus. After that event they never gathered in any considerable number at Jerusalem. They have been found in nearly every city of any size on the world, pursuing their favorite characteristics of accumulating money and endeavouring to keep up a part of their ancient forms of worship. Latterly, however, they are beginning to take a place in the political world. Their immense wealth commands an influence which ramifies throughout the civilized world, wherever money has a value and when they draw in their treasure or expand it, the business of the whole world feels the movement. This is quite in accordance with the prophecies of scripture concerning them in these last days. The sum of those prophecies are to the effect that they are to return to Jerusalem in a state of apostacy, possessed of great wealth, to rebuild the city and temple, and then will they receive the Anti-Christ in accordance with the Lord's own words when He was on the earth, "I come in the name of my Father and ye receive me not, one shall come in His own name, Him ye will receive". The willful king will study to answer their expectations of what Messiah is to be to them; he will have power to even do things in their sight which seem miraculous, through the instrumentality of electricity, mesmerism, and necromancy, and so fully does he succeed in deceiving the Jews that they allow him to set in the temple to show himself as God. All this, scripture clearly proves, and to the earnest Christian student of God's word, is fraught with the deepest interest as respecting the future of Israel. The 2nd chapter of 2 Thess., verses 3 to 9, tells plainly that the man of sin or Anti-Christ, will not be revealed while the

Holy Ghost is on the earth, and when the Holy Ghost leaves the earth, it will be at the coming of Christ to take up the Church of God to be ever with Him. Rev. xii. shows clearly that the Jewish nation was the mother of Christ, the Man-child, who was caught up to the throne of God after He was crucified and risen from the dead. The dragon, in the person of the Roman governor Herod, stood before the woman (the Jewish nation) to devour the child as soon as He should be born. The flight into Egypt defeated Him, as every Bible student knows. The wings of the eagle given to the woman, show a portion of the Jewish nation who will be spared from the delusions of the Anti-Christ and will be restored after He is overthrown and become the nucleus to repeople the millennial earth, even as Noah and his family were saved through the judgments of the flood to renew the inhabitants of the earth. That portion of the Jews spoken of as the remnant of her seed upon whom the dragon makes war, is the martyred remnant who suffer at the hands of the beast because they will not receive his mark on the forehead by recognising his power, nor upon the hand by taking up arms to sustain His power. Two thirds of the nation who return in a state of apostacy, will be overthrown and destroyed with the Anti-Christ; one third, composed of the spared and martyred remnants, will be tried as gold is tried and refined as silver is refined (see Zechariah xiii. 9.) But the momentous fact that the Jews are now rising into consequence and power, after so long a time being downtrodden and despised, is a clear proof that we are near the advent of our blessed Lord from the glory. To the natural man this seems a foolish thought to set forth, but to every earnest Bible Christian, it should be a comforting thought. May our lights be burning in these days of worldly

aggrandizement and carnal policy, that His coming may not make us ashamed. The present contest between Russia and Turkey, is doing much to set aside the obstacles which hinder their return to the land of Palestine. They are able to lend money to both parties to carry on the war, and thus secure a claim upon the long coveted ground that God's purposes may be fulfilled that the scripture may not be broken. Thus can we look to scripture to prove history though we need not history to prove scripture. In God's sight *nationally*, the Jews are in the dust of the earth, in the valley of dry bones, as seen in Ezekiel, chapter xxvii., but at the restoration of the remnant, and when Christ comes with the Church to set up the millennial kingdom, they will be resurrected in a national sense, and fill their place in the counsels of God as the central nation through which the whole earth will receive blessing. May our lights be burning and the eye of faith bright, that we may be discerning this time, and its place in the purposes of God.

A Profitable Story.

THERE is story, delightful to tell,
 A story redeemed ones know very well;
 'Tis this—that our Jesus once died on the tree,
 Was even made sin for a sinner like me.

I am so glad He once died for me,
 Suffered for me on the cursed tree,
 Now I can sing of a ransom so free,
 A ransom for me—even me.

'Twas my urgent need that called out His love;
 My condemned state did His yearning heart move;
 He passed the angels and came down to me—
 Finished the work which now sets me free.

I have life eternal, for I now believe
 On Him, and I know when He comes He'll receive

Me home to Himself, there ever to be,
In the mansion so fair He's preparing for me.

I can be waiting and watching for Him,
Who has filled my cup of joy to the brim;
Ready to meet Him when He comes in mid-air,
Changed and caught up in a body so fair.

Wondrous to tell, I am bone of His bone;
A joint in His body, this I must own;
A member supported and kept on the way
By my Head in the glory, from day to day.

All my toils and cares He tenderly feels;
My suffering shares—hears all my appeals;
Is cleansing, and purging, and fitting me here,
On His judgment throne, with Him to appear.

This is my story,—dear reader, will you
Join in with Jesus, and journey on too,
Be reconciled now to our Father in heaven,
Through the dear Saviour that His love has given?

TO A YOUNG CHRISTIAN LEAVING HOME.

DEAR YOUNG FRIEND,—As you have resolved to leave your home to meet the temptations and trials of a heartless world, a few words of warning instruction may not come amiss at this time. You are to exchange the loving smiles and friendly greetings of parents, brothers, sisters and friends, for the cold detracting gaze and criticism of strangers, and instead of words of prayer and praise, to which you have been accustomed you may often hear oaths and bitterness expressed. You will meet with a continual warfare, as your spirit cannot conform to the spirit of the world around you. You will often realize that the friendship of the world is enmity with God, and the closer you live to Him, the greater will be your conflicts with your adversary. It is not the

Christian's privilege, as much as it may be his natural desire, to be conformed to the world, for it is expressly commanded that he shall not be, but he must be transformed by the renewing of his mind that he may know what the perfect will of God is, that he may be conformed to it. Young Christians are very apt to think they have a special license to take up with the world relying upon the measure of the spirit they possess to keep them from being overcome. The scripture commands watchfulness that Satan may be successfully resisted, lest we be overcome by his cunning devices. If you have had a fond watchful mother, and a careful father to advise you until now you will often find their warnings sounding in your ears brought to mind by the blessed Spirit of truth which takes up his abode in the heart of every child of God. May you be jealous over your privileges as a Christian with that "godly jealousy" so anxiously manifested by St Paul toward the brethren in Christ to whom he so often wrote. Take the blessed advice to yourself and as you conform your life in thought and practice to his counsel and instruction, you will be enabled to realize from time to time, the fitness of the Spirit's teachings through him to your own wants and desires. Paul's Epistles are more fully freighted with special instruction for the members of Christ's body than any other part of the scriptures. God's children are a "peculiar people," and you need not be surprised if you are called peculiar and *strange by the world*, if you live faithfully to God. As soon as you relax watchfulness and begin to fall in with the spirit and ways of the world, you may win its smiles and favours, but what is the wealth, honors, smiles and favours of this wicked world worth in value, compared to the peace of conscience which is begotten in the soul by the gracious approval of the Holy Ghost. If your

faith is *active* your judgment will at once be brought to bear upon persons and influences, with which you come in contact, that you may discern their true character. But if faith is sluggish and inactive the enemy presents his plausible pretensions to your accommodating spirit, & you are overcome ere you are aware. Oh, how many young souls have been overcome by being too confident and trusting in their own strength to resist temptation. Do not trust in any one on earth, or even in yourself, but in all you do look away to Christ for approval, and obey the office work of the Holy Ghost upon your heart. There are several classes of *respectable sins* (forsooth), against which you have need to be warned, and which are freely indulged in by *some professing Christians*, and which are more dangerous than open flagrant sins, because of their *seeming harmlessness*. I would mention—dancing, card-playing, theatre-going, billiard-playing, alley-rolling, driving out and visiting on the Lord's day for pastime; novel-reading, careless song-singing and the like, so called by many *innocent amusements*. These we say are doubly dangerous because sanctioned by the "*worlds refined society*." You cannot cross the boundary of indulgence in these things, without entering Satan's kingdom and service. I care not how much the cry of "*innocent*" may be raised in their favor, they are nothing less than trap doors to hell! I need only add there is usually but a few steps from the theatre to the drinking and gambling saloon, and brothel, and when once in the influences of these places you have a taste of the infernal regions. Let me tell you a true but sad story here: a temperance friend related it to me some years ago in Upper Canada. I was, said he, once travelling from one of our lake ports to Buffalo on a steamer, and fell in with a young man from the country in Canada,

on his way to the States to seek his fortune. I knew by his manner that he knew but little of the ways of this wicked world, and I felt like advising and watching over him. After leaving the steamer at the quay and while on our way to a hotel, he was accosted by one of three girls standing in the door of a house with a salutation which he stopped to return, but I urged him on. After putting up at the hotel, I could not prevent him from going back to the place although presenting the danger of so doing. The next morning I ascertained that he had not returned to the hotel, and as I walked out to the wharf, saw two men hooking out a dead body from the water. What was my surprise, as I drew near, upon ascertaining that it was the body of my travelling companion. He had gone back to the den of infamy and had been murdered for his watch and money. I had not ascertained the Post Office address of his parents, and the poor young man was buried in a strange land, by the hands of strangers, a sad example of victimized carelessness. Dear young friend, "watch and pray, lest ye enter into temptation." The world, the flesh and the devil, that three-fold enemy to your present and eternal welfare, are ever ready to catch you by some device and lure you astray. You should so build upon your foundation, Christ Jesus, as to reap a reward at the last day, instead of being "saved so as by fire" and your works burned. "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know what your labour is not in vain in the Lord." By diligence in God's service you keep evil influences at bay and witness for the Lord continually. Use the world as not abusing it, wearing it as a loose garment, that you may be ready *any time* to shake off all worldly ties, when your Lord comes for you. Enter into the spirit of a Christian pilgrim *fully*, that

you may "walk worthy of the vocation in which you are called," and do not be ashamed of Jesus in any position of life in which you may be placed. Live near to God by meditation and prayer, and you will be enabled to come off conqueror through Christ. Amen.

What Christ is For Me.

CHRIST is my Saviour, my Advocate, Friend,
He loves me with love that never will end;
He feels my afflictions, He knows my poor frame,
But with all my frailties His love is the same.

Whene'er to my Father in prayer I go,
He my Intercessor is—faithful I know;
As High Priest He's entered, within the vail,
There with the Father for me to prevail.

As a member of His body, I toil in this scene,
He sustains through all trial and oft stands between
My soul and temptation,—wards off Satan's darts;
To my weary spirit fresh vigor imparts.

He's surrounded with glories bought dear on the tree,
He's the Father's bright Object, once suffered for me,
He's the ground where we meet—my Father and I—
And in Him I'm risen, and never can die.

O what a dear Saviour to call out our love,
The loveliest of thousands on God's throne above;
While He leads willing captives our poor hearts down
here,
We shall find Him sufficient our journey to cheer.

God's true Eliezer, Rebecca has found;
He's leading her homeward o'er wilderness ground
To the true waiting Isaac, who soon will come forth
And welcome His Bride as a pearl of much worth.

May each waiting member, on faith's buoyant wing,
Rise above this world's mists and exultingly, "Sing
Of the Shepherd that died," now risen indeed,
For our justification, and from death ever freed.

"Seated in Heavenly Places."

(Eph. ii. 6.)

My place, in Christ, is a heavenly one,
By faith in Him upon the throne,
By faith within the vail;
'Tis there I worship, there adore,
From thence see Him displayed in power,
O'er Satan to prevail.

Toward His watching members here
His love extends, till we appear,
With Him, in power to reign:
He calls our hearts to upward view
Him as the fairest, and renew
Our strength in Him again.

Amid His glories He doth shine—
A Person fair, with power divine,
Our hearts to cheer while here:
'Tis our delight by faith to see
And enter now the liberty,
Of sitting in Him there.

He's coming soon to take us up,
To be with Him, and this our hope
Comforts each watching saint;
As through the world's dark, dreary waste,
With pilgrim feet we onward haste,
His word forbids us faint.

As High Priest He has entered there,
Within the vail to now appear
In God's presence for us;
Our feet to wash, if by the way
Defilement gather day by day;
Communion's preserved thus.

Our Advocate He ever is;
Our prayers through Him to God arise;
Our All in All is He:
And where He is our souls find rest,
While this our ransomed hearts attest,
From death we are set free.

INTRODUCTORY NOTE.

No apology is offered for presenting the following Notes to the reader, as the truth makes its own apologies. The great work of the time, which the Holy Ghost is carrying on, in connection with presenting salvation to sinners, is bringing true Christians to the Word of God, that they "may grow up in Christ their Living Head in all things". He is seeking to bring them out of local, sectarian and established hindrances, that they may realize what it is to be members of that mystical body of which Christ is the Head, and go without the camp to Himself—bearing His reproach; and willing to stand, amid the ruin around, as a testimony for Himself. The place and character of the Church is that of a pilgrim; and when, in the time of Constantine, she joined hands with the world and began to dwell as in Pergamos—where Satan's seat (or throne) is—then came in that huge system of apostacy which we see in these last days with a "form of godliness but denying the power thereof", from which we are told, as Christians, "to turn away".

The adoption of worldly titles and honours, a revival of the the old Jewish synagogue system of worship, and union of Church and State, in the issue of unchristian decrees of the most soul-crushing and soul-contaminating character, are the manifested results of localising the Church, and assimilating itself to the character and spirit of the world as a system without God. Thus has the Church become, not the Pilgrim-Bride of Christ, conducted through the wilderness by the Holy Ghost—the true Eliezer—to Christ as the true Isaac, but the settled, dwelling, localised bride of Satan, governed by his worldly principles and crafty deceptions, and upon whom the sentence is passed thus,—“So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because

thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" ; just the character and position of the vast mass of professing Christendom around, from which the earnest soul is encouraged, if he "purge himself he shall become a vessel of honour fitted for the Master's use".

Reader, we ask your earnest prayerful attention to Scripture, with true Berean spirit, to enquire "whether these things are so," that you may profit in your soul before God, in a knowledge of your true place in the Church, which is the Body of which Christ is the Head, and as a "member of His Body, of His flesh and of His bones".

This is to the individual overcomer for Christ, wherever he or she may be, as a Christian possessing eternal life, as a result of truly believing on Christ, and resting in His finished work for salvation, and this too independent of connection with any organization of man, but simply as of a new creation in Christ.

L. F.



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NOTES ON BIBLICAL TRUTHS.

ADAM IN INNOCENCY.

God created man in His own image and placed him in Eden in a state of innocency, with every want supplied without labour or care. Adam, the first man, possessed the highest degree of earthly enjoyment, and God placed him over what He had created and pronounced it good. As a test for his obedience, God brought in a command, that of the tree of the knowledge of good and evil, he should not eat. This was God's *testing purpose* in man's creation, and in this command, we see man's responsibility first coming in. Without a command there could be no law, no government, no bounds set which man could not pass. God's love was shown first toward man by supplying his every need and by placing him as the ruler over all created things, but His supremacy and power was shown in the command which He gave to Adam, and failure to obey on his part brought out God's vindication of His own power, and His consistency with Himself. It was failure that gave occasion for the manifestation of the attributes of justice, mercy and self consistency, which would never have been known to man without it. God's power to bring in a condition for man, far above that from which he had fallen, was set forth in the promise that the "seed of the woman should bruise the serpent's head." Satan prevailed over the weakness of woman, man's companion in innocency, and the ground he prevailed upon, was contrary to that up-

on which God's government of man was founded. When Satan comes to Eve, and questions her respecting the forbidden fruit, mark how he works upon her by denying God's love for her in withholding the forbidden fruit, and completes his scheme of deception by giving the lie to God's declaration that in the day they ate of the fruit of the tree, they should surely die. Satan says, "thou shalt not surely die," Eve believes the lie, and falls under his power. Adam partakes, and thus the once innocent pair, entail upon themselves their posterity, and all creation over which they were placed as rulers, the curse of the Creator. Eve saw in the fruit, first the lust of the flesh—it was good for food; secondly, the lust of the eyes—it was fair to look upon; and, thirdly, the pride of life—it was good to make one wise. And these three things are what we see in the world around, and "they are not of the Father but of the world" (1 John ii. 16). The whole character of man's condition changes. He is cast out of the garden, and forced to labour to sustain life instead of having everything provided for his need. As evidence of the curse, the ground brings forth thorns, thistles and noxious weeds; the beasts, which were tame and subject in Eden, before sin came in, become savage and ferocious, and man's body is condemned to die and return to the earth as it *was*, but the spirit returns to God who gave it. But God in grace comes out to Adam and Eve, and promises Christ, who should bruise the head of him who had seduced them into sin. The heart of God yearns over His truant offspring, and to bring them back to Himself He promises the dearest object of His heart, as a ground of return—even His only begotten Son. This promise but shows the deep love God had for fallen, sinful, disobedient man. As soon as man, by disobedience, places himself under

the power of Satan, he becomes a fit vessel to commit the most heinous crimes. The first born—Cain—becomes a murderer, and calls out an additional penalty from God to that already upon the human race. Alas! what a contrast is this condition under the blight of sin, to the happy state of innocency in which Adam once moved. It is hard to convince the natural man that he is in a condemned state before God and only fit for the lake of fire, the place that was created for the devil and his angels. By putting himself under Satan's power, man partakes necessarily of Satan's portion and punishment. Were this not so, God could not be a just God and consistent with His divine attributes. A love that cancels justice and truth, is not love in its true sense. We hear a certain class of theologians talking loudly about God's *love*, but never mention His *justice*. The one cannot exist without the other. Such theology began with the lie of Satan to Eve when he questioned God's love, and told her that on the day she ate of the fruit she should not *surely* die. Man was dead in trespasses and in sins the moment he tasted the fruit and thus yielded to the power of Satan. But Adam gets a far better and higher life than he had in Eden, by trusting in the promised Seed. By faith in that promise, he not only gets deliverance from the power and punishment due Satan and his angels, but he is brought into the heavenlies, where God dwells, and made an heir of glory. This is God's way, for he always comes in upon man's failure and brings a better thing out of the ruin. As in Adam *all* die, so in Christ *all* shall be made alive." So in all succeeding tests under which God puts man, he fails, and God comes in and brings some thing far better, and worthy of Himself out of it all.

THE COURSE OF CAIN.

After God called Cain to account for killing Abel, his brother, He drives him out from His presence and sets a mark upon him. There is something very significant in this banishment from the presence of God and this mark. It is the distinction drawn between the course of wicked men and those through whom God was keeping up a testimony for Himself. Cain was driven out and *left to himself*. Acting under the leadings of his own will, he tries to make his condition on the earth as easy for the flesh as possible. He builds a city and invents all manner of musical instruments, works of art and other fleshly things, and begins a course of which God has no part in originating. Man's will unchecked, always runs opposite to God, develops something which God has to put His hand of judgment upon. Cain was given up to the freedom of his own will, and this is what we see in the world to day. Man is running on in a course outside of God's care, restrained, it is true, by law from crushing out testimony for God, yet ending in judgment. God's mercy and forbearance are flowing out while His Christ is preached that all may hear the word of salvation, and that word will not return void. It will serve either to save or condemn. Those who receive it are saved, they that reject it are condemned by it. God preserved His testimony through a line of patriarchs, that had become narrowed down to a few in the time of Noah, so that when God brought out the judgment of the flood upon the wicked earth, only Noah and his family were saved. Enoch lived before the flood, was taken up in the body without tasting death and serves as a type of the Church which is caught up to Heaven before the judgments of the last week of Daniel or the seven

years of apocalyptic dealing of God with the wicked world. Noah was saved through the judgments of the flood, as a type of a remnant of the Jewish nation, who are kept from the power of the Anti-Christ, and the judgments of the apocalyptic week, and are brought into millennial blessing to repeople the earth. At the coming of Christ with the Church to judge the nations, the curse is taken off the earth and the long promised millennial reign is set up.

NOAH'S FAILURE.

After the flood the sword of government was given to Noah, as governmental head of the purged earth, and the principles of punishment at the hand of man for crime were established. Noah, under his responsibility, fails as did Adam before him. He becomes intoxicated, exposes his person, and Ham, his third son, is cursed for looking upon his father's nakedness, as Cain was cursed before him for murder. Thus we see the sins of the parents descending upon the children, and failure succeeding failure. The children of Noah go forth to people the earth and as they multiply upon the face of it, their presumption rises to the thought of building a tower that may reach to heaven. This tower-building is what we see around us at the present day, in the efforts of man to *do* something in his own strength to satisfy and please God. There is a sense of failure in every one and the idea of *doing* something, or to "do the best I can," is the thought that springs up in the natural heart, and then counting on God's mercy for the lack of doing. Vain Babel builders! *Failure* is the result, just as Noah failed, as the builders of Babel failed; as God brought in confusion of tongues and scattered them

over the face of the earth, so will He sweep away by His judgments, all who are trusting in themselves and the lie of Satan. It is only in Christ as a new creation that man can hope for reconciliation to God, and count on Him for power to do as God works within by His own good pleasure. Man failed in every dispensation in which God placed him, for God was proving and testing man for over 4000 years, but he failed under every test, until God brought in His own Son, but He stood the test and came off conqueror over every device and power of Satan, which man out of Christ fails under.

AMELEK.

Amelek was the wilderness foe of the Israelites. He began his attacks as soon as they were on their journey after they crossed the Red Sea. They knew nothing of him in Egypt; they were in bondage there; but once on the way to the promised land, he becomes a troublesome foe. It was only as the hands of Moses, representative head of the law, were lifted up, that Israel was able to prevail against him. But after the children of Israel had crossed the Jordan he is very little trouble. He does invade the south at a late period in the time of Saul, Israel's first king, but is quickly repulsed by David and his faithful followers. Amelek is a type of the flesh. "The strength of sin is the law" because the law becomes the executor of the death penalty if sin reigns. The Lord Jesus must needs be made sin, ere the death penalty could be executed by the law. The Jews said "by our law He ought to die because He made Himself the Son of God." To them, who were under law, and who rejected Him as He really was, the Son of God, to them He seemed a transgressor of the law by claiming to be

God, hence they demand His death at the hands of Pilate. "He was *made* sin who knew no sin," otherwise the law would have had no power over him. The Christian enters by faith into the heavenlies and feeds on Christ, the old corn of the land, and while *there* is out of the reach of Amelek. The flesh cannot enter into the presence of God. The flesh being the direct foe of the Holy Ghost, must be kept in the place of death, or the Spirit cannot lead into all truth. If we would grow in grace and in a knowledge of the truth, we must "crucify the flesh with its affections and lusts, for it is by the power of the spirit acting in us, that we are enabled to fully understand the word, and grow up into Christ our living head in all things. We have the old nature, upon which Satan acts if it is not counted in the place of death; and we have the new nature "Christ formed within the hope of glory," upon which the Holy Ghost acts if we do count the flesh in the place of death. The old I cannot act while the new I acts and controls, hence the force of the injunction, "walk after the Spirit and ye shall not fulfil the lusts of the flesh." Here appears the value of watchfulness against Amelek and the blessedness of feeding on Christ "inside the veil".

DEAD TO THE LAW BY THE BODY OF CHRIST.

The true position of the Christian is, "not under the law but under grace." Many Christians put themselves under law, but "whosoever of you [Christians] are justified by the law; ye are fallen from grace" (Gal. v. 4). *The power of grace is annulled by legality in the heart and walk of the believer.* He is by position, *dead* to the law by the body of Christ. "Wherefore, my brethren, ye also are become

dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 4). If then dead to the law why seek to be justified by it. The flesh desires to make God a debtor by some performance hence the tendency to fall back to law keeping. The Christian, while walking after the Spirit, does indeed keep the law, because he does nothing upon which it can fasten condemnation; but as soon as he walks after the flesh he comes under the condemnation of the law. Christ was made sin, that death might come in, and He who had fulfilled the law in his life committing *no* sin, was put in a condition upon which the law could attach its penalty. How free then is the place of the Christian in Christ. The law exhausted its penal force upon Christ by nailing Him to the Cross, and we having died (as to the old man) *with* Christ are now brought into resurrection life with Him, and stand on the eternal life side of the grave. Now we "*reckon* ourselves [the old man] to be indeed dead unto sin, but alive to God through our Lord Jesus Christ." Wondrous reality! While I keep the old nature, upon which Satan acts, shut up in the place of death, the new nature rules, energized by the Holy Ghost, and I bring forth fruit unto God. The Christian before God, is seen as having gone through death and resurrection *with* Christ, but as he has the old nature in him, *liable* to sin, Christ is risen as an Advocate to meet his need. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). If the old man were dead without power to act, we could not sin, neither would Christ appear as our Advocate. The injunction "*reckon* ye yourselves dead indeed unto sin," would be useless, if the old man were already dead as to fact. We need to watch and pray lest we enter into

to temptation, and to enter fully in by faith to the place where God has put us by the blood of Christ.

THE COMING AND THE APPEARING OF OUR LORD JESUS CHRIST.

What is usually termed the "second coming" of Christ, must be viewed in a two-fold aspect if we are willing to accept the intelligent reading of the scriptures as our authority. Surely no authority can stand before God's own word, and we invite the Christian reader who is willing to bow to that word, to open it with us in a submissive, teachable spirit, and allow the blessed Spirit to lead us into the truth concerning the second coming of Christ. There are two words in the original Greek which refer to that event. First, the *parousia* or *coming*; secondly, the *epiphania* or *appearing*. The first is what presents to the Church the hope of His coming to take her up in the clouds to meet him in the air, so ever to be with Him (1 Thess. iv. 14-18). This hope can only be precious to a real Christian, born again of the Spirit, one who is a member of the body of Christ. Mere profession has no ground of hope for the coming of Christ *for* the Church. The trump and shout are the welcoming signals of victory for the true Christian and the realization of his hope is a change of his vile body to be fashioned like unto the glorious body of the Lord now in the glory. His *coming* may be at any time, hence the need of being ever ready to meet Him with preparedness of heart and walk that we may not hang our heads in shame at His coming for us. But now, as to secondly, His *appearing*. The world does not see Him when He comes *for* the Church, but at His appearing every eye shall see Him. But how long is the space be-

tween His coming *for* and His appearing *with* the Church. To answer this we ask the reader to go with us to scripture, where we hope to show that it will be at *least* one week of Jewish time, or seven years. In 2 Thess. 2nd Chapter, the Apostle tells the Brethren that the Holy Ghost will let or hinder the Anti-Christ from being revealed until He (the Holy Ghost) be taken out of the way. The Holy Ghost leaves the earth when the Church is taken up "then shall that wicked one be revealed." (2 Thess. 2, 6, 7.) Then if we look into Daniel ix. 27. we find this same wicked one referred to who will confirm a covenant with the many for one week or seven years. This is the last or seventieth week of Daniel explained in the same Chapter by the Angel. It is when God takes up the cause of Israel, His earthly people, again, and comes in with power to punish their enemies. The events recorded in the Revelation, from chap. iv. to xix. are consummated in this week of years, during which time the Church is in heaven, sitting around the throne in the happy confidence of children, while the judgments are falling upon the wicked earth. At the close of this week of years, the Lord Jesus comes forth on the white horse (symbolically speaking of course) as seen in Rev. xix. followed by the armies of Heaven, which mean the Church and angels, to overthrow the beast and false prophet, and to purge the earth preparatory to setting up His millennial reign. The spared godly remnant of Israel will be looking for His appearing at the close of the tribulation week. They have seen that it was Him they pierced and crucified, and they mourn "every family apart and their wives apart" (Zech. xii. 9) and it is then He gives them "the oil of joy for mourning and the garment of praise for the spirit heaviness." Isaiah lxi. 4, 5. At this time He sets up the kingdom of (or from)

heaven on earth and the Church who appear *with* Him, rule *with* Him over the restored Jews and Gentiles who become the subjects of His millennial sceptre. Hence His appearing with power *with the Church*, is at least seven years after His coming for the Church to take her up to be ever with Him as we see in 1 Thess. iv. May every true child of God be watching and listening for the trump and shout, "for the time is short" as He may come at any time to take His people out of this scene.

CHOOSING A BRIDE FOR ISAAC.

Abraham calls his servant Eliezer and binds him under oath, to not choose a wife for Isaac from the daughters of Canaan, neither to bring Isaac into the land from which he came out, but to go to that land and choose a wife from the daughters of his kindred. (Genesis xxiv. 2-7.) The servant performs his master's will and Rebecca is chosen, daughter of Bethuel, Abraham's nephew.

How beautifully this typifies the mission of the Holy Ghost to earth, to choose out the Church, the true Rebecca, as a bride for Christ, the true Isaac. The parents of Rebecca would detain her ten days, but the servant replies "hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master." So would the natural ties of earth bind and hinder the Christian from taking up his journey toward the heavenly prize, but the Holy Ghost says within him "hinder me not," being desirous of pressing forward toward the mark for the prize of our high calling of God in Christ Jesus. "Eliezer brought forth jewels of silver and jewels of gold and remnant and gave them to Rebecca" (Gen. xxiv. 5-3), and so does the Holy Ghost adorn the heart of the Christian with the

graces of the spirit, as earnest of the heavenly riches which he is to inherit in the heavenly land to which he is journeying. Rebecca did not hesitate, or look upon any of the attractions of the wilderness through which she was passing, with a desire to tarry to possess herself of them; neither will the faithful Christian be attracted by the empty honors and titles, which the wilderness world through which he is passing, temptingly presents to his gaze. The world, as a system, is a positive hindrance to the Christian if he falls into its influence and power, and while he does so the Holy Ghost is grieved and hindered in His work of conducting home the Bride of Christ. If Rebecca had alighted from her camel, and began to range through the wilderness by the way seeking other jewels and treasures than those which Eliezer had decked her person with, what would he have thought of her? So if Christians are not satisfied with Christ, but begin to take up with the perishing honours of a vain world, how is the Holy Spirit hindered. When Isaac comes forth and Rebecca sees him, she alights from the camel and covers her face in respect to her future husband and lord, and what a lesson this is, to teach the Christian to advance in love for Christ his risen head, in proportion as the time approaches to meet Him. May we, dear Christians, so yield our hearts to the leading, moulding power of the Holy Ghost that He may lead us without grief or hindrance. Amen.

ENOCH AND ELIJAH.

As Enoch and Elijah were taken up to heaven in their natural bodies, to fill some future purpose of God we may safely conclude, we may enquire what that purpose was. In the last two verses of

the old Testament we have these words concerning Elijah, Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the fathers to their children, and the hearts of their children to their fathers, lest I come and smite the earth with a curse (Mal. iv. 5. 6).

In the last week of Daniel, or the last seven years of God's dealing with the Jews in apostacy during the first three and half years of the *week*; God sends down two witnesses, men in bodies who will testify for Him amid the darkness and apostacy which then will reign upon the earth. During their testimony a part of the Jews will renounce the Anti Christ who then has sway over the nation at large and will own the true Messiah whom they desired to be crucified, and so long regarded as an impostor, will refuse to receive the mark upon the forehead and the hand and will suffer martyrdom at the hands of Anti-Christ. A portion will be caught away out of his power and remain hidden among the nations until the Anti-Christ is overthrown by the true Christ at the end of the week when they will return to their own land to re-people the millennial earth. It is thought that the scripture prophecy which we have quoted from Malachi refers to the testimony of Elijah as one of these two witnesses whose testimony is the means by which the hearts of the Jews are softened into affection and brought to their Messiah by faith, and "look upon Him whom they pierced" (Zech. xii. 9), and mourn for Him as one mourneth for his first born.

THE TABERNACLE AS A TYPE OF CHRIST.

The tabernacle which Moses was ordered of God to erect in the wilderness was in every respect a

type of Christ the Son of God. As to its general character, it was the place where the Shechina or glory rested and where God could meet and communicate with His people. God was in a sense manifested to their natural gaze, and in His own appointed way was able to communicate to them His mind and will. In this general character it was a type of Christ, in whom God was manifest and upon whom man could look, as the one who was to make known the mind of the Father. The tabernacle was pitched *outside the camp* (Exodus xxxiii. 7) that the people might go out to it. The camp represents Christendom with its corruptions, and Christ's place is, and was when on the earth, outside the religious world, and the tabernacle typifies Him in this respect. Within the tabernacle was the mercy seat, and Christ is the true mercy seat now in the Heavenly tabernacle which God pitched and not man. The ark of the covenant was there as a type of Christ the true ark and covenant pledge of God, that He will cast out none who accept Christ as their Sacrifice and Substitute, but will give them eternal life. The incense altar, made of shittim wood and overlaid with gold, is a type of the God Man who possessed both the human and divine natures, the wood showing the human, and the gold the divine. The brasen altar was at the door of the tabernacle, typifying the cross, upon which Jesus was offered as a sacrifice for all who will accept Him as such. The coverings and veils of the tabernacle show forth his character as manifested in His walk here in the world in the sight of men. The blue, purple and scarlet, show respectively—the blue, His heavenly origin; the purple, His kingly character; and the scarlet typifies His death on the cross, His blood flowing forth to atone for a world lying in wickedness. The badger skins dyed red, show forth His

unflinching, untiring devotion to the Father until death. The badger skins covering, presents His uncompromising separation from the spirit of the world and His resistance to the tempting offers of Satanic power. The rough goats-hair covering shows His forbidding appearance to the world, as One whom the natural man had no desire for,—whose sorrowful and grief-acquainted mein presented no charms for the eye of flesh and sense.

The whole tabernacle was thus an instructive speaking type of the Lord's mission and character—precious for the Christian to meditate upon, and typical also of that heavenly tabernacle which God has pitched and not man. Christ in His official character, is the ground of reconciliation for the heavenly people now and will be the completer of blessing for the earthly saints in the millennial reign; and how it does strengthen the heart of the Christian to find Him set forth in the tabernacle which was the place of blessing and reconciliation to the Jews in the wilderness. May we be in subjection to the power of the Holy Ghost, that we may be led into all truth, and find our constant occupation in a blessed contemplation of what He was and is for us, and thus be enabled to grow up into Him in all things, growing brighter and brighter unto the perfect day. To this end may we be enabled to keep the flesh in the place of death, and keep under our our bodies, so that the blessed Spirit shall not be hindered in His work of comforting and leading us into all truth. Amen.

THE HALF SHEKEL GIFT.

“The rich shall not give more and the poor shall not give less than half a shekel, when they give an offering unto the Lord to make atonement for

(4)

your souls " (Exodus xxx. 15). Wherever the thought of atonement is presented in the word of God, it refers in some way to the sacrificial offering of Christ on the cross. In the half shekel offering by the rich and poor alike, we have the individual responsibility of *every* one, who has a desire for salvation to avail himself or herself by faith, of the sacrifice made *once for all* by the Lord Jesus when He gave himself up to be crucified, the just for the unjust. *All* are brought on to an equal footing in the question of atonement. "The rich shall not give more and the poor shall not give less;" and here we see the blessed truth shining out, "that God is no respecter of persons," that no position of life in the flesh can screen from the certainty of judgment taking its course with the unbeliever, for God "will by no means clear the guilty," nor can any favorable position in this life, win from Him any degree of favor as to the results of accepting the atonement of Christ. He suffered for rich and poor alike, as much for the learned as the unlearned, and the same condition of salvation applies to all, that is an implicit trust in the accomplished work of Christ. God looks past all man may load himself with of this world's honors and preferences, and sees the heart, its motives and desires, and holds every one in the same scale of responsibility as to faith, and rewards every one "according to his own labor," who owns the Lordship of Christ and begins to build on Christ his foundation. Christ's blood is our redemption money *now* and when He offered Himself as a sacrifice for sins, every believer was viewed in the counsels of God as a member of Christ coming with his offering to the door of the tabernacle in heaven which God pitched and not man. And where is our atonement money now? it is on the mercy seat and appears there for us. Our High Priest is there, our Inter-

cessor is there, every thing is there that opens up a way of entrance for the believer into the holiest by faith, to worship God in spirit and in truth. Precious truth! and how it does detach our souls from earth to enter, by the aid of the Holy Ghost, into the counsels of God and see our identification with Christ before the world was as members of Himself in the Father's counsels, and viewed as such to have gone through all His sufferings with Him, being dead, buried and risen with Him and now on the resurrection side of the grave able to praise Him for so great a deliverance from Satan's power.

SIN MET BY GOD'S JUSTICE IN THE

PERSON OF CHRIST.

God's justice as well as His love must have an object, if called into activity. Justice, inactive, waits for an object, and when cause for action presents itself flows out to meet it. When man was placed in Eden, God's *love* had an object upon which to act, but when the enemy of God, Satan, by his subtilty, caused Adam to sin, then God's justice had an object and cause for activity; for God cannot own or tolerate sin, and the object, Adam, upon whom His love previously rested with delight, becomes now an object upon whom His justice is forced to act, for God cannot be inconsistent with Himself. But love follows its former object and a promise is made that "the seed of the woman should bruise the serpent's head." She who was a part of Adam, and the vehicle through which sin made its entry, was to become the vehicle through which God was to bring in a Deliverer, an object upon which His justice could

act, instead of upon Adam who deserved it. Before this divine object was brought into the scene, God tried man under several tests of responsibility, but found him a failure. "The end of all flesh" came before God and He was forced to destroy man from off the face of the earth by a flood except Noah and his family. After the flood the sword of government is given to Noah, but he becomes a drunkard and the curse of Canaan is the consequence. The result of this failure under God's purpose will be the righteous reign of His own Son in the dispensation of the fulness of times. Man's presumption shows forth in the building of the tower of Babel, and God comes with the confusion of tongues to defeat the rising ambitious sin of man's corrupt heart, but God's ultimate object is to unite all nations and tongues (subject to Christ) in declaring the praises of God. As the idolatry of the nations increases, God calls out an elect nation in the person of Abraham to witness for Himself in the idolatrous earth. In answer to this Jerusalem will be established as the centre and witness of God's glory on earth; Christ on the throne of David will reign in righteousness; the kingdoms of the world will become the kingdoms of Christ, and the Church of God will reign with her head over the earth, and this all, as the result of God's justice acting upon the person of Christ on the cross of Calvary. The judgment of sin in the person of Christ, is the grand point upon which all the purposes of God turn, to bring out His mind and will to mankind, for after the blessed Lord goes up to the glory, the Holy Ghost comes down to earth to reveal the mind and counsels of God to, and comfort all who are willing to accept Christ as their Saviour and Substitute.

The Home of the Soul.

THE home of the soul ! how dear to the gaze,
Of faith as it toils in this sin-laden scene ;
How bright to the pilgrim, who yearningly prays,
To be with his Lord, where no clouds intervene.

The home of the soul ! that mansion so bright,
Where Heaven's pure light unceasingly shines ;
Where God's blessed presence banishes night ;
There around my Lord's Person, my poor heart
entwines.

The home of the soul ! 'tis prepared by that One,
Who died on the tree, my soul to redeem,
His precious blood flowed my sins to atone,
And now I've *His* life, though strange it may seem.

The home of the soul ! He is coming for me,
And I wait for the shout that will call to the air,
All His watching ones here, forever to be
With Him in that home, His glory to share.

Pilgrim Musings.

PILGRIM, halting, staff in hand,
Listening for my Lord's command,
Watching, waiting for him here,
Soon to meet Him in mid air.

Pressing forward to the prize,
To the mansion in the skies,
Expecting to be clothed upon
With heavenly house when this is gone.

Here my path is oft beset,
With foes malignant, cruel, yet
My Risen Head feels all my woes,
And helps me fight who dare oppose.

The world's dark frown, my Father's foe,
 The flesh 'gainst Spirit here below;
 The wiles of Satan 'gainst my Lord,
 But all I conquer with His Word.

Growing into Christ my Head,
 By His strengthening power fed,
 Knowing that I e'er grow strong,
 Considering Him as I pass along.

GIDEON'S ARMY.

In the time of Israel's need oppressed by Midian, the angel of the Lord appeared to Gideon, an humble man, threshing wheat, and pronounced him a "mighty man of valor." Judges vi. (13) Poor Gideon pleads his poverty (ver 15) but the promise of the Lord is to be with him, and at his requests gives him two remarkable signs to confirm his faith in the promise that he should "smite the Midianites as one man." (ver. 15.) According to the Lord's command, he collects an army of far too great numbers for the Lord to work with, for God delights to do great things with small things and with small means. The army of thirty-two thousand is reduced to three hundred under the tests brought upon it, and these were armed not with weapons of warfare, but with *trumpets* and *pitchers*. Singular weapons indeed with which a remnant of three hundred is to put to flight a host of thousands. But that is God's way of working. Their war cry was "the sword of the Lord and of Gideon." (Chap. vii. 20) He, Gideon divides that remnant into three companies and places them on three sides of the camp after having gone down as a spy, and heard from one of their own men that he was the barley cake that was to tumble in upon the Midianites and discomfit

them. (Verses 13, 14). And the three companies blew the trumpets and brake the pitchers, and held the lamps in their left hands and the trumpets in their right hands to blow withal, and they cried "the sword of the Lord and of Gideon" (ver. 19.) The result was a panic in the camp that set the Midianites fighting with each other and they turned and fled (ver. 22). Here was a signal victory gained by the Lord through a small instrumentality, and when we meditate upon it, we find much to help faith and afford cause for praise and thanksgiving. We learn first that God chooses the weak things of this world to confound the mighty things that are poor and mean in the sight of man, things that man places no confidence in God takes up and wields through them His own mighty power. Secondly, we learn of the faith of the instrument used, that God would perform according to His promise, and Gideon acting on that promise see the result. Although Gideon's faith must be aroused and set in exercise by signs, yet the lesson loses none of its value to us on that account. How much have we not to arouse and strengthen our faith upon? Since Gideon's time the blessed Lord Jesus has been to earth and suffered on the tree, gone back to heaven and sent down God the Holy Ghost, who is in every true believer to strengthen his faith by the application of God's word. Although to sight we have nothing, the power of the spirit acts upon the heart and understanding to produce wonderful results. The character of the Adamic nature and of the world is revealed, Christ presented and victory gained over death, hell, and the grave by the true believer, a greater result than Gideon's victories.

THE POWER OF CIRCUMSTANCES.

There is a life which the power of this world's circumstances cannot reach and act upon, a life within,

yet the source of it is without and above the soul that enjoys it, and it can only exist where Christ has a dwelling place. He, being eternal, divine, above time and its varied circumstances, can impart His life to the soul that fully reposes in Him, and give it an exalted position above the crushing depressing power of timely things. How blessed it is to know and enjoy this wondrous place of exclusion from earthly care and spirit-toil. Buoyed up by faith's exultant wing, the Christian looks at the turmoil of earth with defiant triumph, and points to the source of his freedom with a heart of gratitude and love for the one who went down into the worst of earthly circumstances and disarmed them of their power. As the child of God realizes the wondrous position into which he is brought as a priest unto God, he sees that he is to walk in his priestly place undistracted and free from any thing that may happen that would draw down the natural man under its power. Aaron, Eliezer, Ithumar, were to go on undisturbed in their priestly capacity though Nadab and Abihu, their brethren, were cut down for offering "strange fire" before the Lord Almighty. May the solemn lesson presented in their case be to us a valuable one, and fraught with practical power as to our priestly responsibility before God. We often hear the plea presented as an excuse in a measure for failure in walk and conversation, that "we are creatures of circumstances." This will not do for the Christian! Let his eye be single and his subjection and obedience to the word of God be simple and practical, and his circumstances will be governed by God for him, instead of their governing him. If he grow careless and unfaithful, God may allow circumstances to rush in to force him into his proper place. God took away the hedge that encircled Job that Satan might afflict him to drive him nearer God, into a

better state of soul before Him. So often He allows His own to be chastened in the circumstances that they may be more faithful and trustful. If sickness and death take away a beloved child, relative or friend, it is the way, the circumstances that God uses to show us the fleeting character of things here, and draw us out toward Himself who never changes. Let us then take sides with Him that we may rise in spirit above the circumstances of this perishing scene.

DELIVERING TRUTH.

The great need of the present day is, truth that delivers not only sinners from the bondage of Satan, sin and death, but Christians from this present evil world. How cheering to the poor sin laden heart while groaning under a deep sense of in-bred depravity and of his lost condition as a child of wrath to fully realize the "blood of Jesus Christ cleanseth from *all sin*." What a load of crushing anxiety and "fearful looking for of judgment," falls from his spirit as he bounds into the blessed sense of sins forgiven! He is delivered, set free by the blood of Christ and walks forth to testify as the Lord's free man, of the wondrous grace that reached him in his great extremity. He has believed the truth of a finished work, an accomplished redemption and his ransomed soul now delights in singing of One who died on Calvary that he might live through all eternity. After he has walked in this redemption liberty for a time, and the world has thrown around him its alluring coils, he needs precious truth to deliver him from *its* snares, and fit him for service in the Lord's work. That word "set your affections [or mind] on things above not on things on the earth," is of itself a power if obeyed, to raise the heart from the grovelling influences which so

surround and hinder the Christian in his course, if he allows them to gain power over him. The three things which Eve saw in the forbidden fruit, are the sum of the hindrances which beset the Christian. "It was good for food." Here comes in the lust of the flesh with its long train of desires, its lusts, passions and excitements which often rise up in the path of the saint. "It was fair to look upon." This is the pride of the eye, and when we attempt to enumerate all its varied alluring temptations to engross the heart, we are heavily tasked in the effort. "It was a tree to be desired to make one wise." What is this but the pride of life, that comprises in its range all that long catalogue of human greatness and man worship which ensnares and hinders the feet of so many of God's children. "These are not of the Father *but of the world,*" that special opponent to the Father. Satan especially opposes Christ, as the flesh opposes the Holy Spirit, and here we have a triune of opposites under which the Christian has a common endurance in his pilgrim journey. For this he needs delivering truth daily to help him to successfully stand in the evil day. Then there is *self*, the most subtil and tenacious enemy of his soul's growth, from which the cross of Christ has delivered him if he will but rest in the work done for him and walk in the power of it. The natural egotism of the human heart is apt to live and become the spring of action even in the Christian, and it may be he is only freed by chastening and scourging, instead of receiving gladly the simple truth that he is not his own but is bought with a price and is therefore responsible to glorify God in his body which belongs to God by virtue of the redemption wrought out in the gift of His Son. How much anguish of heart would be saved God's children, if they could walk in the full power of their heavenly

calling by faith with hearts unencumbered and happy in God's presence. What delivering power is contained in the admonition to cast all your care upon God who careth for you. Dear Christian reader, is your spirit burdened with a multitude of earthly cares and anxieties that drag you down under their power and hinder your growth in the things of God? If so look away by faith to Christ; consider Him who endured so great contradiction of sinners against himself lest you grow weary and faint in your mind. *Allow* God to deliver you through the power of His own word applied by the Holy Spirit. You have a rich income through Christ if you will but live up to it.

Christ on the Tree.

JESUS, my Saviour, on the cross,
Once was crucified and slain,
For me He counted all things loss,
To bring in my eternal gain.

The life, the blood He shed for me,
To pay a ransom for my soul,
By being bound He set me free;
He broken was, to make me whole.

The work was finished, *wholly* done;
Can I do ought my soul to save?
My Substitute was that dear One,
The work to do Himself He gave.

Why now should I *attempt* to do?
Why to detract from His rich blood?
This thought may I e'er keep in view,
He saved me from the wrath of God.

Trust in Christ.

We trust in Christ our risen Head,
 In Him who on the cross has bled
 Our ransom to secure ;
 Within the veil, by faith, we dwell,
 And know "'tis with believers well,"
 That our salvation's sure.

As pilgrims and as strangers here,
 As members of Himself so dear,
 He nourishes with care ;
 His life sustains each member now,
 Our power to walk from Him doth flow,
 He doth our trials share.

If persecuted for His sake,
 He soon our cause doth undertake,
 "'Tis I who suffers thus" ;
 Our burden falls, our hearts arise,
 On faith's light wings we reach the skies ;
 From ill He rescues us.

THE NARROW WAY IN CONTRAST WITH THE BROAD WAY

THE narrow way of salvation leads upward toward God, but the broad way of death leads downward toward the lake of fire. Man's race of life ends in one of these two extremes : God's presence, the associations of saints and angels in glory, power to reign with Christ through the millennium, and the enjoyment of the eternal state, in the highest degree of happiness, is the portion of him who walks on the narrow way after he has entered by Christ the door. The other alternative is, a life of "Fearful looking for of judgment and fiery indignation which shall devour the adversaries," while in this world the association of damned spirits until the second resurrection at the white-throne judgment,

and a final and eternal portion in the lake of fire ! What a contrast ! Yet true, for God's Word says it. This wide difference in the eternal condition of man hinges upon the little point of time he passes in this scene. How short indeed is man's life, though it reach a century, compared to the never-ending eternity of weal or woe to which he is hastening ! There is no repentance in the grave "whither you goest," is the soul-searching sentence upon the unrepentant life of the man of the world, "To go and be with Christ, which is far better," is the blessed privilege of the one who is willing to "To take up his cross and count all things but loss," for the excellency that is in Christ.

Oh yes, reader, there is more real comfort and joy beaming into the heart in one moment of fellowship with Him than a life time of earthly time service. The *many* of this world throng the broad way, while a comparative *few* have the eye of faith looking upwards to the realms of bliss and happiness

"Broad is the road that leads to death,
And thousands flock together there ;
But Wisdom shows the narrow path,
With here and there a traveller."

"As *in Adam* all die, so in Christ shall all be made alive," is deep solemn truth that settles the question with every soul born into the world. "If any man be *in Christ* he is a new [creation] creature ;" he has, by believing in Christ, passed from the old Adamic condemned state, into the new, redeemed, pardoned state, and there is "therefore no condemnation to them that are in Christ Jesus," for they have sprung from death unto life, and are "quickened, who were once dead in trespasses and sins." They can now cry, "Abba, Father," having the Spirit of adoption, and have become joint-heirs with Jesus Christ to an inheritance "Incorruptible, un-

defiled, and that fadeth not away." Not so with the sinner out of Christ. He can lay claim to nothing of God until he comes to Christ. His portion is that which Satan gives, and which meets the eternal disapproval of God. He is like a criminal under sentence of death awaiting execution, and to whom pardon is offered and freedom from the sentence gained upon acceptance of the pardon. If he rejects the pardon, he suffers eternal death as a punishment. Reader, in which *way* are you travelling? In the narrow way that leads into the presence of Christ or in the broad way that ends in the lake of fire and the company of Satan and his angels? Ponder well the questions.

To Faith.

BRIGHT blessèd Faith, through thee we view
 The prize our souls so much desire;
 Thy buoyant wing bears us to Him
 Who fills our hearts with holy fire;
 And calls us forth, in prayer and praise,
 The songs of triumph here to raise.

Through thee the mighty plans of God
 Before our wondering eyes are seen
 In bright review, to cheer our hearts,
 To fill the interval between
 His going up and coming down,
 To take His Bride to wear her crown.

The rapturous songs by thee are heard,
 As heavenward she soars her Lord to meet,
 And as she toils on earth below,
 With throbbing heart and hastening feet,
 To thee she owes those glances bright
 Of Him in whom she doth delight.

My Life, My Light, My All.

O LORD ! my Life, my Light, my All,
 How can I serve Thee as I ought ?
 May my poor heart await each call
 Of Thine, by Thine own Spirit taught.

May every earthly thought and theme
 Be banished from affection's realm,
 And on my heart Thy presence beam,
 Each rising storm of earth to calm.

The heavenly mind I'd wear while here,
 In Christ to walk and move and live ;
 Each passing hour His Name revere,
 As forward to the mark I strive.

On Faith's bright pinions oft I'd soar
 To Him who, seated on the throne,
 Is waiting, soon to come with power,
 To claim and take me as His own.

THE RELATIONSHIPS OF THE CHRISTIANS.

THE Christian has the same relationships in this world as Christ had when He was on earth. As Christ came from above, from the bosom of the Father, so is the Christian born from above ; and as Christ was a pilgrim and a stranger here, "despised and rejected of men," so will the Christian be to that degree that he manifests the life of Christ in his path down here. The relationships of nature and the bondage of the world's associations, are severed as to position before God when grace comes into the soul, for, corrupted as they are by the sin of Adam, and condemned of God, there can be no fellowship between them and the new life, so that the child of God finds a necessity of separating from them, and looking to his

risen Lord for association and comfort while in this scene. And why is this truth so strikingly prominent in the experience of the child of God? Because the world is directly opposed to his Father; it is guilty of the murder of Christ—and "*all that is in the world*—the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world" (1 John ii. 16). "If any man love the world the love of the Father is not in him" (1 John ii. 15). Instead of being a child of wrath, condemned in the Adam state, he is now an heir of glory, adopted into the family of God and having an inheritance "incorruptible, undefiled, and that fadeth not away." He is now called to "Walk by faith and not by sight," and, as his hopes and prospects are heavenly, just in proportion as he enters upon, by faith, what is in store for him, will he feel the contrast presented by the sin-seared condition of the scene. His position is a peculiar one, singular in the sight of the world, and often he has to hear the sneer of contempt at his simplicity, and lack of tact to meet the cunning craft of wicked men. But "the servant is not above his master, nor the disciple above his Lord," and as the world persecuted and would not have Christ, his Head, so will it reject him. True, natural affection calls out his heart toward his kindered, but when their influence stands between his soul and God, he is called to forsake even them and hold fast to his new relationships. Being assured by the Word of God that He is well-pleased with His Son, so will he find joy and comfort in having his affections set upon the person of Christ, and as he contemplates Him as the One through whom all his comfort flows, so will he find in Him a satisfying portion, and a fulness that meets his utmost need. He is a citizen of a heavenly realm, hence his citizenship in this scene closes as to the

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dominion of this world. He has no part or lot in the political issues of the Gentile times, for he looks through the prophetic telescope of the Word of God, and sees the course of this world's empire, culminating in the elevation of the Man of Sin, and his destruction by the coming of Christ, in the last days, with His Church, to set up the millennial kingdom. He cannot have fellowship with the busy intrigues and scheming efforts of worldly men to govern in the world, for his hope is to reign with Christ when He comes to assert His power and to overthrow the present state of things. He has the Holy Ghost dwelling within him, and the prompting power which He brings to bear upon the conscience, keeps the believer reminded of his heavenly calling, and the prospect of a heavenly inheritance beyond this scene. May our hearts be often cheered at the thought that we are cut off from the connections of this corrupt world, for here everything is passing and perishing, while our eye of faith looks forward to the glory, to an inheritance incorruptible, undefiled, and that fadeth not away. Amen.

My Home Up There.

Why should I be clinging to what is down here?
 My home is in *heaven*—my High Priest is *there*;
 He has gone up before me, a place to prepare,
 That, when He comes for me, His throne I may share.

This world is a wilderness—its *best offers* are
 But dross, when compared with the poorest up there;
 My poor heart is weary of all that I see;
 I long in the presence of Jesus to be.

I know He will *soon* come; the time hastens on,
 When weary ones, now here, with Him will be gone;
 The shout they'll *soon* hear, the trump will soon sound,
 The faithful on earth will no more be found.

RUTH ENCOURAGED BY BOAZ.

"THE Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth ii. 12).

Ruth, the Moabitess, had left her home, her country, her people, her gods and all, to follow Naomi into a strange land; and she had avowed her declaration to follow after her mother-in-law, and the God of Israel, in these beautiful and touching words, "And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God" (Ruth i. 16). How full of simple faith are these words: "So they two went until they came to Bethlehem" (ver. 16). Faith brought them back to the land of plenty, where dwelt Boaz, a mighty man of wealth. Ruth asks permission of Naomi to glean in the fields of this "mighty man of wealth," as she said, "After him in whose sight I shall find grace." Here again was beautiful faith. In whose sight I shall find grace. Faith looked forward and laid hold of a blessing of grace. "And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech (chap. ii. 7). Boaz finds her, asks who she is, is told; had heard of her arrival in Bethlehem with Naomi, and permits, yea, even urges her to glean in his fields after his maidens, and encourages her in the words of our text. Her confident response shows the simplicity of her faith. "Then she said, Let me find favour in thy sight, my lord, for thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens" (verse 13).

Boaz encourages her with further promises, and her heart is at rest and satisfied. How rich in typical representation of Christ and the Church, is this simple narrative! Each member of Christ and the Church, which is His Bride in prospect, has left Cain's country, with its gods and pleasures, its honors and titles, its distinctions and fancied consequence, and followed by faith into the land of plenty, where dwells Jesus Christ, the true Boaz, whose right it is to redeem; and hears Him say, "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me" (Rev. iii. 20). How blessed is such encouragement! Boaz could invoke the blessing of Israel's God upon the head of Ruth. The Lord Jesus gives us communion with Himself, and the promise that, to him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down with my Father on His throne.

Ruth reposed at the feet of Boaz, the Christian waits at the feet of Christ to have His mind and will. Boaz became the head of Ruth to whom she could, in her dependence and need, turn and find a rich supply. The Lord Jesus is our Head and Supply, and as Boaz became the husband of Ruth, so Christ is to be our Husband. He is now sitting on His Father's throne, "waiting until His enemies become His footstool." After He comes and takes up His Bride, the Church, He will take His own throne, place her on it, and appear upon an astonished earth, to rule in equity during the millennium. The Lord grant that, as pilgrim members of Himself, we may enter by faith often into the divine realities placed before us in the Word, and which we are to enjoy when He comes for us. This, too, in the face of a constant succession of events and circumstances in this scene, that tell us to the

contrary ; in the midst of a world that promises so much, and performs nothing ; that while it presents a fair array of enticing offers to the Christian, is as heartless and deceptive as its offers are fair, which has nothing in it to give the Christian real joy or pleasure, and which is hastening on to judgment and certain destruction.

THE RETURN OF THE JEWS.

THE return of the Jews to Palestine, is an event creating much interest at this time, in connection with the eastern question. There is no doubt that the central object in all the movements in the East is the development of God's purposes with reference to the Jews as a nation, for He overrules in nations, though satanic agency, and craft are apparently controlling the current of events. It is a scriptural fact that they are to return under the patronage of Gentile dominion, but their condition and attitude toward God, will be that of apostacy and unbelief. As a nation they now reject God's Christ, the only true ground of reconciliation to God, and are accepting means and measures at the hand of God's enemies, and by crafty policy are putting forth gigantic efforts to the restoration of as many Jews to Palestine as are willing to enter into the schemes and plans, manward, to effect that end.

The only known Jews, at the present time, are the remnants of Judah and Benjamin, the two tribes that were brought out of captivity from Babylon, to rebuild the Temple and City of Jerusalem, under Ezra and Nehemiah. The object of this return was that the Messiah might be born and appear as the Lion of the Tribe of Judah. He came as predicted by the Old Testament prophets, was rejected by the nation, and to the sin of pride

and stiff-neckedness, they added that of the murder of their Messiah. At the present day they look upon Him as an impostor, and in their blindness and rebellion of heart, they will be brought back to their own land, and there accept a false Christ, Satan's Christ, in fulfilment of the Lord's own words, "I come in the Name of My Father, and ye received me not, one shall come in his own name, him ye will receive."

This will be the result of the condition of soul in which they are returning to their own land. They are working through the various instrumentalities which they are employing, in a way to deceive even the religious world, and enlist much aid and sympathy from the nations at large, and as they will be much deceived themselves, so will they in turn deceive others. Take for instance the policy of Lord Beaconsfield, in the Ministerial Government of England, at the present time. A glance at his past history will show that he is an instrument, raised up quite in character with the position of the Jews at the present time. As D'Israeli, the novelist, he first attained popularity, and a Parliamentary position, and from one thing to another, until he is now Prime Minister and a peer of the English realm. His policy in the Eastern Congress has resulted in securing a British protectorate over the Jewish interests in the East, and the establishment of a Jew as Governor of the Province of Palestine, it is said. Hence the weal or woe of England with reference to the East, is all to hinge upon the result of Jewish policy. This is an important point to pause and meditate upon. Whatever may be the current of the world's policy the intelligent Christian is to step out of it and judge its character by the Word of God; and that Word plainly shows that when the fig-tree begins to put forth her leaves we may know that summer

is nigh. The Jewish nation is here meant by the fig-tree, and then we read that the other trees will also put forth their leaves, which is true of the old Eastern nations, beginning to rise into activity, now that the Jews are flocking home to their ancient land marks. This brings us to the important thought that Christ is coming, for summer is nigh. In the light of His coming we are to view all these passing events, and measure their accomplishment only as links in the great chain of purpose in which God is dealing toward man, that He may bring in blessing in His own way, through the reign of His own Son, whom He hath ordained to rule until He hath put all enemies under His feet. And now, what is the order of events, as Scripture presents them, in connection with the return of the Jews? First, the Church is to be caught up out of this scene, and the dead saints raised; secondly, the Anti-Christ is to be revealed, who will deceive the Jews by his pretensions, who will be himself a Jew (for they cannot accept any one as their Messiah, who does not come through the line of Judah), and then in quick succession the seal, vial and trumpet judgments, foretold in the Revelation, the prophecy of the two witnesses during the first half of Daniel's seventieth week of Jewish time, the breaking of the covenant by the Anti Christ in the middle of the week, and then at the close of this week of seven years, the Lord Himself will appear on the scene and overthrow the beast and false prophet, and destroy their army by the brightness of His coming.

Reader, *Christ is coming, the summer is nigh!* Are you ready? Think over this question. Are you ready for the presence of Christ? If your heart shrinks at the question, if you are not ready for His presence, accept Him now where He is as your Risen Saviour, and when He comes you will not lament His coming.

PRIESTCRAFT AND PRIESTHOOD.

THERE is a wide difference between the priestcraft of man and the priesthood of the Christian. The former is the result of man setting himself in position over his fellow-man with *assumed* power to dictate as to spiritual interests and rule matters of conscience according to man, and thus bring into bondage and man-worship all who are weak and foolish enough to be blindly led of the blind. Christian priesthood is a position before God of perfect liberty to worship in spirit and in truth, the true God who is a spirit, who claims, and has a right to claim, the worship and adoration of all created intelligences, and is a jealous God allowing no other gods or objects of worship before Him. The cause of the prevalence of priestcraft is an elevation of man as man, upon an educated basis without the new creation in Christ, and the practise of cunning and duplicity to keep in ignorance blind votaries who are more willing to accept the pretensions of man in outward performance, than the Word of God in faith and belief in the Lord Jesus Christ. Priesthood in Christ, is the right of every individual Christian to worship within the veil and look to God himself or herself as singly responsible to God for his or her walk and conversation as well as the exercise of faith and the knowledge of God which he is pleased to favor them with. It is easily weakened and set aside by looking to man, and getting into sleepiness of soul as to growth in grace and a knowledge of God, and whenever spiritual stupor comes over a Christian, the most available trap of Satan ready for him as an ease to his conscience is, worship by proxy through some appointed head in man, and an admiration of man's cleverness instead of worship of the true God in spirit and in truth. Let us as Christians be aware of this difference and profit accordingly.

That Day.

THAT day is coming, when the Lord,
Will from His Father's throne,
Descend with that assembling word,
To call from earth His own.

With archangel voice and trump of God,
He'll bring them to the air ;
Thence to the royal courts above,
To yonder mansions fair.

He's spoken, and He will perform ;
Will change these bodies vile,
Will keep His own from judgment's storm,
When ends this "little while."

Then let us onward, upward, press,
The mark in view to gain ;
The prize awaits the winner's race ;
May we not run in vain.

The Bible.

God's Holy Word, a sacred treasure ;
His mind revealed to erring man ;
A mine of wealth, of boundless measure,
Too vast for human lore to scan.

Nought found in earth, in air or sky,
But finds its measure in that Word ;
No state of mind do we descry,
But proves the assertions of our Lord.

Or saint, or sinner, by His fruit,
Confirms the Word how varied e'er ;
No state in life, but it can suit
As proof, that God rules everywhere.

Then let us to His Word give heed,
When tried by Satan, flesh or world ;
Rest in its truths to meet our need,
Though 'gainst it all hell's art be hurled.

CHRISTIANS AND POLITICS.

THE question of Christians taking a part in the political issues of the times, is, or ought to be, a deeply serious one in the mind of every one who is willing to take the place of rejection with a crucified and risen Christ. A glance at the Christian's position before God, is enough to settle the matter in the mind of every one who is willing to take that position. What is a Christian? He is one who owns Jesus Christ as Lord and Ruler instead of the prince of the power of the air, and the ruler of the darkness of this world. His citizenship is in heaven from whence he looks for the Saviour, who he expects will come for him to take him out of this scene to be ever with himself. His hopes are heavenly, and on earth he is a pilgrim, having no continuing city but seeking one to come. He is a member of the Church which is the body of Christ, owning Him as head. He is one who is to expect tribulation here as His Lord endured, and one who must expect to be looked upon by the world as a useless nobody, as incapable of enjoying its honors and pleasures, having no heart or desires for its vain show and empty offers. He is one who has crucified the flesh with its affections and lusts, and is looking for the coming of Christ, the true head of Church, to change and fashion this body and make it like His own glorious body. This is the normal condition of the true Christian looked at as the scripture views him, though poorly he may take this place and live in the power of it. Where then can he find satisfaction and delight, in the turbulent sea of human fleshly contact, called *politics*. He may accept and act upon the plea that it is right to seek to put the best man into office that there may be wise government, &c. This line of argument is fleshly reasoning and not an expression of God's

thoughts about it. True it is that God has ordained or ordered the powers that be, but their character before Him is not changed as to human effort, and they are ordered for the suppression of human weakness and transgression, and not for the expression of God's mind and will, or for a testimony for Himself. This ordination of the powers that be, begins and ends with earthly things and has to do with time and sense exclusively in the restriction of those elements which might rise up to hinder the working out of God's purposes in grace. Hence *human wisdom* is the important ingredient and motor in their execution and goes no farther than life in the flesh, as Children of Adam. But the Christian's sphere of subjection and submission is to a heavenly Ruler, to Christ in the glory, who as Head of the Church His body, rules and controls His membership by the Holy Ghost and the Word of God, when there is a willingness to be thus ruled and controlled. O how important it is to see the distinction between human and divine authority. It is the entering into this thoughtfully, and faithfully, that takes the Christian out of the spirit and life of the old creation, and sets him into his true place as associated with a risen heavenly Christ. When once in the full enjoyment of this heavenly liberty what grovelling bondage it becomes to his spirit, to fall back amid the beggarly elements of political strife and carnal ambition. What can he reap but corruption, if he sows to the flesh, in the strifes of a world under condemnation and hastening on to judgment, and which would not have the Lord Jesus to rule over it, He who is the Christian's legitimate, rightful Ruler and Head.

Dear Christian reader, are you willing to thus take your place with Him, and resist the tempting serpentine offering of a false delusive world? He has promised to be enough for you as provider for

your needs and porter of your cares, toils and burdens, while you are here in the world, and one who will never forsake you, and will you compromise this place of safety, by striking hands with a class of influences and responsibilities, which terminate in open opposition to God in the last days, and which tend to drag down and neutralize your spiritual energies and render you earthly, sensual and destroy your testimony for Christ? The question is before you. Choose ye this day whom ye will serve and follow whether it be the bidding and course of a condemned scene, or of a risen and glorified Christ.

GOD'S DIVINE ORDER.

God has chosen His own order and way by which to come down in blessing to man, and when this order is observed by man, God is ever ready to reward him richly. As man, by disobedience, forfeited the innocency of Eden, in accordance with a divine promise God presents His only Begotten Son as a way of salvation and reconciliation. Man's condition now, in Adam, being that of a condemned criminal awaiting his execution, God will have him to be saved; hence sends pardon, and reconciliation, and peace, and requires no other fulfilment on man's part, than implicit faith in the Lord Jesus Christ. God's order now is to accept nothing of man as good, but what He produces through the power of the Holy Ghost acting in man, and all that the natural man can produce, is as filthy rags, not owned of God because the product of a condemned nature. It is for man to see his lost, condemned, state in Adam, accept Christ as his Sacrifice and Substitute, then God, the Holy Ghost, comes in and takes up His

abode in man (wondrous truth) ; and then can man become a vehicle through which God can work by the Holy Ghost, to bring forth fruit to His own glory. This is God's divine order in the salvation and usefulness of man. It is then that the Holy Ghost becomes to man the Teacher and Comforter, to lead into all truth, and to comfort him in the wilderness world through which he is passing, and to draw out his heart in praise, worship and thanksgiving. By the power of the Holy Ghost the believing heart is able to enter within the veil, and feed upon the old corn of the land, where the flesh cannot come, and where he can sit together with the faithful in Christ, and enter in by faith into the joy of his risen Head in the heavenlies.

How needful to see this order, and listen to what God says about us and about Christ in His Word. No reasoning of man can set aside that word or substitute any other plan of salvation, "For other foundation can no man lay than that is laid, which is Jesus Christ."

Reader, if you are out of Christ, yet unsaved, take God at His word, and "lean not to thine own understanding," and you will see the truth as it is in Christ Jesus. Amen.

THE REALITY OF A RISEN CHRIST.

THE more the Christian enters into the reality of a risen Christ, the clearer will be his perception of what he is as of a new creation *in Christ*. To see a Saviour on the cross, bearing my sins in redemption, is indeed precious and very comforting; but to see Him as my Risen Head, a glorified Man, seated at the right hand of the Majesty on high, completes my joy, and brings me out into a full,

clear intelligence of the position into which that redemption has brought me.

It was no small thing, dear reader, for Him to suffer, as much as the *fact* is passed lightly by, but that act of suffering has sufficed, by its completion in resurrection, to bring many sons to glory; and as Christ was "the firstborn among many brethren." His act of humiliation has not only surrounded His blessed Person with a galaxy of redemption glories, but has raised into brotherhood, with Himself, such worms of the dust as you and I, reader; if we have fully believed on Him for salvation. He is risen for our justification, after going into death that He might trample underfoot the last enemy which Satan uses in this scene, even death itself.

It is well to note some peculiar features of His resurrection from the dead. He was a *very man*, not a spirit, (Luke xxiv. 39); one that ate fish and honeycomb after he had risen (verse 42); showed His hands and feet, with the prints of the nails as proof of His possessing flesh and bones, (but no blood, for that was the life that connected Him with this scene poured out,) and, when doubting Thomas would be convinced by nothing but the evidence of the senses, the Lord says, "reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing" (John xx. 27).

It was only after He rose from the dead that He calls the disciples Brethren. He says to Mary, go tell my brethren that I have not yet risen unto my God and your God. They could not be brethren before He suffered, as He was among them as King of the Jews, was not then first born among many brethren. What constitutes a brother in Christ, is one that (to faith of course) has died in Christ, and now raised with Him lives on the resurrection

side of the grave, ready to exclaim, O death where is thy sting? grave, thy victory? He became the first fruits of them that slept, and by entering into man's condition as a condemned criminal, he conquers every foe and rises triumphant over death, hell and the grave, and the believer stands justified as a fruit of the place in which Christ is now for him.

HEAVENLY JOYS AND EARTHLY HOPES

THERE are two classes of prospect constantly presented to the Christian while journeying through this world, and these are the joys of heaven and the hopes and prospects of earth. How necessary for him to see the force of this, and enter into judgment over his affections, as to their direction, whether upward—Godward, or downward—earthward. Upon the object of his heart's occupation depends the formation of his character, for he will take character from that object, and his enjoyment or his misery will result from the kind of character which is formed in his soul. If his mind is earthward, he becomes covetous, miserly and grasping, hence *miserable*. If his mind is set on things above, he is light hearted, buoyant, joyous and *happy*. This is a *sure* result, as proven one way or the other, in the life of every human being on the face of the earth. Many think that if they possessed abundance of earthly riches it would be a source of happiness to them, and they begin, and plunge on in the great stream of human effort after wealth and when acquired it is sure to prove a chain to bind their hearts to earth, and hinder their minds from beaming upward to Christ the source of true enjoyment. This applies especially to Christians who have begun to run well and have turned back from a heavenly course, toward earth and earthly things. Reader, how is it with you?

are you trying to satisfy an immortal soul, with the husks of the far country, while so much remains to be enjoyed in heaven, in the Father's house, and to be entered into by faith while you are yet in this scene? Can you not lift up your heart from earth and its perishing offers and count them dung that you may win Christ? If you do, great will be your reward! a reward too far above the power of this world to imitate, far beyond its richest offers. There is a longing in every heart, only to be filled by Christ himself, and the sooner you allow him to satisfy it will you attain true happiness. When he becomes the *satisfying portion*, the chains which bind your heart to earth, will snap asunder, and you go forth a free man to tell out the joy which has sprung up in your own soul. May this contrast between heavenly and earthly things be often presented to your spirit, and its valuable lesson gleaned and applied.

THE DISCIPLES ON THEIR WAY TO EMMAUS.

THERE is a beautiful comparison between the Lord Jesus going after the two disciples, on their way to Emmaus, and bringing them back to Jerusalem, and the departure of the Christian away from God, and the Lord, by the Holy Ghost, following and bringing him back again into communion with the Father. The disciples turn in and constrain Him to tarry with them, and He is known to them in breaking of bread, as a blessed approval of the place they were in, and a place in which He could have full fellowship with them. How faithful is the Lord *now*, in honoring any little *work* done in His name, and in accordance with His mind and will, if done with an eye single to His glory. They did not tarry at home that night, but straightway

went up to Jerusalem, where they found the eleven gathered together, and to whom they related the account of the strange interview the Lord had with them. Christians often have an Emmaus of some kind to wander away to, but the tender, watchful care of the Risen Head, over His truant members, will ever follow and search them out in their wanderings, to constrain them to return to their true place of fellowship and love. He is ever faithful to them through all their unfaithfulness; ever ready to rejoice their hearts by the power of His presence, and reveal Himself to them as the chief object of attraction and love, if they will but turn in and sup with Him in communion and fellowship of love. And when He has fully restored the wandering one, and revealed Himself as the One able to meet every need; He brings him into fellowship with those favored ones whom His soul loveth, and who dwell within the circle, where He is the source of light and joy. The Lord Jesus asked the disciples at Jerusalem, when He appeared unto them after the two had returned and were with the eleven, "Why are ye troubled, and why do thoughts arise in your hearts?" It was because they were not entering fully into the blessed circle of which Jesus is the life and power, and where His presence rules the heart. But as soon as His presence is fully felt by them, and their confidence settled wholly on Him, their hearts are at rest; no harrowing thoughts rising to mar their peace and disturb the holy calm on their spirits. So now with us. If we are living daily in communion with God, and dwelling within the circle of the felt presence and power of our risen Head, there need be no anxious thoughts to mar our peace and disquiet our hearts.

THE RECOGNITION OF THE ONE BODY AT THE LORD'S TABLE.

THE object before the soul at the Lord's table, is a *dead Christ*. In that One, clothed in the habiliments of death, we see Him in two distinct aspects, most profitable for the soul to meditate upon. We first see the giving up of Himself to be made sin, that death might come in as Satan's last weapon; that a sacrifice might be offered to meet the claims of God's righteous judgment; and all this for us. How it does humble the heart to view the death of Christ in this aspect. Dead for me! There He lies! The High and Holy One, the Creator of the universe, the eternal Son of God, lying there under the power of death, that we might have eternal life. In proportion as we enter into the magnitude and importance of His death to meet our need, so will we feel our own utter nothingness. Now, let us turn to the other aspect, which shows all that is connected with this scene in us, put to death in Him. In the purpose of God, every true Christian is seen going through, in Christ, all that He went through. When He shed His blood, He poured out all that connected Him with this scene, as a man in the flesh, for "The life is in the blood." When He rose from the dead, He entered into a new creation, upon which it is impossible to take the penalties which attach to sin in this scene. Now, "Death hath no more dominion over Him, in that He died unto sin once." This is important for us to enter into. "Now, if we be dead with Him, we believe that we shall also live with Him" (Rom. vi. 8). The believer goes into His death, "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (verse 4). Thus, in looking upon a

dead Christ, we see all put to death that connects us with the old Adam, as seen in the purpose of God. Hence, as a consequence, we recognize the *One Body*, as all ground upon which we might divide; to exalt self or bring in our own schools of opinion, is judicially gone. Solemn thought! Nothing left around which the busy efforts of the flesh can gather. This thought is very clearly seen in 1 Cor. xi. The Corinthians had lost the power of the truth of the *One Body*, and had begun to gather around men-centres upon a fleshly ground. The Apostle, to meet their need, brings in the death of Christ at the table of the Lord, to show that in viewing Him as dead, they saw all that connected them to this scene (in God's sight) was to be reckoned in the place of death; hence the recognition of the *One Body* would, as a necessary consequence, unite, and keep them from dividing into sects and parties.

The necessity of self-examination comes in before going to the Lord's table; "For he that eateth and drinketh unworthily eateth and drinketh damnation (or *judgment*—see margin) to himself, not discerning the Lord's body." There can be no real judgment of the flesh without seeing it judicially put to death on the cross, hence the necessity of discerning the Lord's body in death, as a reminder or evidence of the judgment of the flesh in the sight of God. Then we have, not only the exhibition of Christ's love, brought powerfully home to our hearts with power to humble us, precious as that is, but the evidence before us of our being dead with Christ, and the flesh nailed to the cross, in His own blessed Person. We must enter fully into, and not lose sight of the momentous fact, that in God's sight we, as members of Christ, go through all His sufferings with Him, and when He offered Himself as a Sacrifice, we

each individually in Him, brought Him as the Atonement for our souls, as typified in the half-shekel gift in Exodus xxx.

There is nothing that severs the heart so much from this scene, or sets the affections free to be set upon things above, as the entering by faith into the purposes of God in Christ before the foundation of the world. There must be a complete subjection of the flesh, however, that the Holy Spirit may have power to lead out the heart from self, from the world, from everything connected with the Adam state, and centre it upon Christ and the mind of the Father concerning Him.

There will then be no difficulty in understanding the doctrine of the word concerning the Church in Christ. All fleshly reasonings, all judging God will be put away, the eye of faith be clear, the understanding strengthened, and the heart satisfied, under the blessed application of the Word by the Holy Ghost. It is under the teaching and application of the truths of the Word by the Holy Ghost, that we are enabled to grow up into Christ, our Living Head.

May we be enabled to walk after the Spirit, that we may get God's mind about what His Word declares. If every child of God could see what he really is, a member of the mystical body of Christ, (seen in the one loaf), and what it is to gather to His name, there would be little of that so pointedly condemned by the Holy Ghost in 1 Cor. iii. It is local, earthly considerations which divide Christians, and hence rend the body of Christ, that is the mystical body, the Church of which He is Head and Governor. By discernment of His own body, in death at the Lord's table, all that is judged which brings local, selfish interests, and the cause of divisions and strife.

May the intelligent Christian reader enter into

the reality of this thought, and see where he stands with reference to a crucified and risen Christ, that he may go forth with Him without the camp bearing His reproach.

Sunday Musings.

The first day of the week, how blest

On which to muse of loving kindness here;

A day above all others—a day of rest,

On which we feel our risen Lord so near.

This day we lay aside the toils of earth;

Life's busy duties have no charm this day,

And, in the Spirit walk, of heavenly birth;

As pilgrims, strangers, on the narrow way.

We gather strength in fellowship with One,

Who, risen now, our Advocate appears;

Toward the mark and prize, in Him, we run,

Nor faint while travelling thro' this vale of tears.

O may each day of pilgrimage below,

Bring forth its fruit of labour and of love,

Until each pilgrim here be called to know

The fulness of his joy with Christ above.

THE JUDICIAL DEATH OF THE FLESH.

THE end of all flesh came before God, before He destroyed the antediluvian world (Gen. vi. 13). It was even condemned immediately after Adam fell (Gen. iii. 19), and can never glory in God's presence. 'The works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like' (Gal. v. 19-21). This list of opposition to God, is the legitimate out-crop

ping of the life of the flesh. "I know that in *me*, that is in *my flesh*, dwelleth no good thing," was the testimony of the Apostle Paul. If this is the sentence God puts upon the flesh, through His faithful servant what can be expected of it? Nothing but sin and rebellion to God. There is nothing good, put to the credit of the flesh. God put the flesh to death in the Person of Christ on the cross. God allowed His own Son to be *made* sin, that death might lay hold of Him, that sin in the flesh might be *judicially* dealt with. The believer, in God's sight, having gone through the suffering on the cross in Christ as a member of His body, of His flesh and of His bones, stands now in the presence of God, in the Person of Christ with the flesh crucified, dead! God does not see it in us, only as we *allow* it to live and bring forth its pernicious fruits. The old "I" and the flesh are identified in the dealings of God. "Likewise *reckon* ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, (Rom. vi. 11). Here the Adam nature and the flesh are to be counted or *reckoned* in the place of death, as that is where God sees them, and the Christian is exhorted to see as God sees not only the flesh in the place of death, but all things else by the power of the Holy Ghost. We have the mind of Christ, and we only get power to walk and enter into the mind of Christ as we keep the flesh in the place where God has put it, in death, that the Holy Ghost may have rule in our hearts, or Christ by the Spirit, as the flesh is the active enemy of the Holy Ghost. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such is no law, and they that are Christ's have crucified the flesh with the affections and lusts (Gal. v. 22-24). The legitimate object for the eye of faith at the breaking of bread

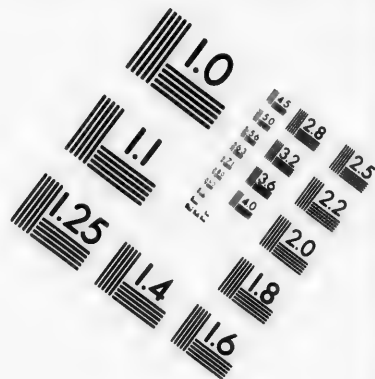
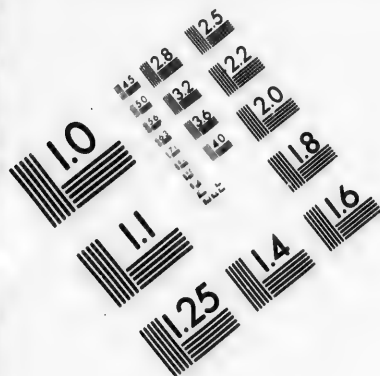
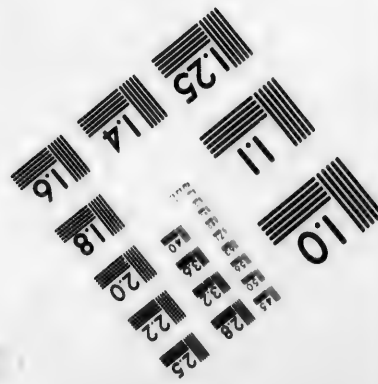
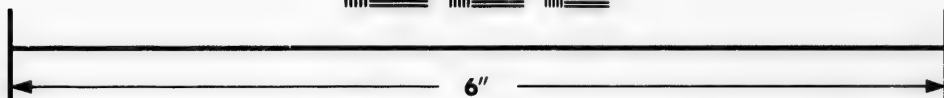
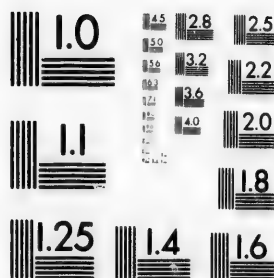


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is the dead body of Christ, and the death of the flesh seen in it, that the oneness of the body may be preserved, by leaving no ground upon which the flesh may act to bring forth division or schism among Christ's members.

In Christ.

"If any man be in Christ he is a new creation."

In Thee, my Lord, am I,
A member sure, and now
While through this scene I hie,
Would to Thy will e'er bow.

No higher aim I have,
Than in Thy life to live;
A scoffing world I'll brave,
Counting on Thee to give—

Thy grace to help me on;
Knowing in Thee, all things
Are mine, e'en Christ the Father's Son,
To me His presence brings.

THE NEW HEAVEN AND THE NEW EARTH.

AND I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea (Rev xxi. 1). The thought of resurrection of heaven and earth is here brought out and is a blessed one for the Christian to meditate upon; the present condition of things is under condemnation, with the curse resting upon all creation, both of heaven and of earth. The heavens in this sense, does not mean the third heaven where God dwells, but the atmospheric and etherial heavens implied in scripture as the first and

second heavens. The sin-corrupted condition of these heavens and the earth as they now are, with the curse upon them, are what is seen and spoken of as passing away in scripture. Satan is the "prince of the power of the air," is also "prince of this world" as it now is, for God is dealing in grace and suffering sin to prevail and Satan's kingdom to flourish, until *He* comes forth in power whose right it is to reign. Satan's agents are upon the earth in multitudes; his wicked spirits fill the first and second heavens, and he even has power to accuse the brethren before the throne of God (Rev. xii). Before sin came in, all was pronounced *good* because undefiled by Satan's power, but after he succeeded in seducing Adam, the acknowledged head of creation, the whole scene was changed in character before God. The beasts that were once domesticated and obedient, became wild and ferocious, thorns and thistles overspread the earth, and the heart of man once innocent and free from *guile* brought forth nothing but sin. The thoughts of his heart were wicked continually until God was forced to destroy man off the face of the earth except Noah and his family. But the promise to Eve was, that "the seed of the woman should bruise the serpent's head" though the serpent was to bruise his heel. Christ the promised seed came, Satan bruised His heel by crucifying Him on the cross but the Seed rose triumphant over death, hell and the grave, and conquered the one who had the power of death even the devil. And He is now on high waiting until His enemies become His footstool, until Satan is cast down to earth, when He will then come forth, and assert his claim to the possessions which He purchased by His own blood and reign through the millennium, until everything is made subject to Him, when He will hand over the kingdom to the Father and be Himself

subject to the Father, that God may be all in all, After which the white-throne judgment will sit, earth and heaven, in its present corrupted state, will flee away and the new heaven and the new earth will appear wherein dwelleth righteousness, and the eternal state be established.

The resurrection of heaven and earth will be brought about in the same way as the resurrection of the body. A new creation will spring out of the old, in the same way that the new shoot springs from the planted kernel of corn. The new heaven and earth will be so pure that God can come down and dwell with men, everything defiling having been purged out, and the sea, which is an emblem of the uncertainty and restless condition of the natural heart, will give place to the stable, purified earth free from all pollution and fit for the abode of righteousness. What a faith-strengthening thought it is to dwell upon! that of a complete resurrection of all things. May we delight in meditating upon it, that we may contemplate the purity and character of our God, who cannot have fellowship with or look upon sin, with the least degree of allowance.

THE EYE OF THE MIND.

Reader, which way is the eye of your mind looking for satisfaction and comfort? Is it looking out upon this world, with its perishing offerings, its baubles of time and sense, its titles and honors, in short, its deceiving, cheating treasures; or is your eye cast upward toward a heavenly object, with your heart's best affections? "Set on things above and not on things on the earth." This is a solemn question; and a test of your state of soul. If you are saved by believing in God's Son and know the value of the blood in your own individual case,

your mind's eye should be looking upward to the Person of Christ, and finding in Him a satisfying portion. If your soul is not saved by believing in Jesus, then you are trying to be satisfied with what this world offers

But, mark this ! Every soul that is born on the earth has a vacancy which only Christ can fill, and unless He is accepted to fill that vacancy, that soul goes down to death *unsatisfied*. Solemn thought ! Earth can present nothing to fill the heart's yearnings, and none but Christ can fully satisfy, for man was created after the image of God, and God was only satisfied with His only Son, and although man fell from his first estate, and becomes an object of God's wrath until he accepts Christ as the One whom God has provided as a Ransom, yet He is so constituted that earthly things cannot fully satisfy him. God has so decreed it, and well for man if he can see it and look up by faith to God's right hand and find a satisfying portion in God's own Son. May the eye of your mind be directed upward to Christ, that you may not be seeking a portion to satisfy, in this perishing, time-serving scene.

ON THE EXERCISE OF FAITH.

Faith which worketh by love.

By faith we stand as we pursue our pilgrimage on earth. Upon the exercise of faith in the promises set forth in the Word of God, God's people enjoy the blessed hope of associating with the saints in glory, and of reigning with Christ their living Head in the realms of millennial blessedness. "Faith, too, promotes humility, for the more entirely any one depends on God's sufficiency, the more will it tend to a low sense of his own suffi-

ciency." By faith we are enabled to get out of self into God, and cast our burdens entirely upon Him. God would have us simple and child-like, depending on Him for every blessing we enjoy, both spiritual and temporal. By allowing the Holy Ghost to work unhindered, we exercise faith as a result, and enjoy communion and fellowship with the Father and Christ. Faith is the gift of God, and its exercise is evidence of the energy of the Holy Ghost. In the life of the believer God expects obedience to the promptings of the Holy Ghost, who takes up His abode in every child of God, to lead into all truth and to comfort in trial.

Faith is the grace by which the benefits, blessings, and graces of the Holy Ghost are conferred, and may be considered as the door through which they flow to the waiting soul. Faith gives power and flight to prayer. Without faith it is impossible to please God, without its exercise we cannot pray, and without prayer we can receive nothing from God, as

"Prayer is appointed to convey,
The blessings God designs to give;
Long as they live, should Christians pray--
They learn to pray when first they live."

God loves to be importuned, His ear is open to the cry of His elect. He hears prayer, sends down blessings in answer to desire, and even aids and awakens that desire through the quickening power of the Holy Ghost. Faith is the motor which moves the soul to anticipate the dealings of God with it, and becomes the limner to display in panoramic view, the blessed enjoyments which await the pilgrim in glory, while he journeys in this vale of tears. The Church in her pilgrimage has been beautifully represented by the symbol of an eye bearing the cross, "Looking forward with an eye

of faith to the glory," to a star-like device representing the Church, as seen in Christ "Before the foundation of the world," reigning with Him, over the Jews, a spared remnant of which receive Him as their King. A neglect to exercise faith, does despite to the spirit of grace, and is evidence of a fleshly mind. "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him" (Heb. x. 38). But the faithful child of God is "Not of them that draw back unto perdition, but of them that believe to the saving of the soul." A lively exercise of faith begets watchfulness and prevents falling into sin. By "Taking the shield of faith, the Christian is able to withstand all the fiery darts of the wicked one." By faith the mountains of doubt and sin are removed from the soul, and the heart rises into the glad sunshine of communion with God and love for the membership of Christ. By faith the child of God realizes his mystical connection with Christ, the Head of the Church, and enjoys that oneness with Him, so necessary to Christian unity and fellowship. By faith he realizes,

"That if our fellowship below,
In Jesus be so sweet,
What heights of rapture we shall know,
When round the throne we meet."

and that,

O it will be joyful,
Joyful, joyful, joyful;
O that'll be joyful,
To meet to part no more.

Yes, praise the Lord! We can rise upon the wings of faith and love to the very enjoyment of heavenly ecstasies, even while we pilgrim here in the flesh.

May God the Holy Ghost, continue to prompt

and quicken our faith and draw us out into a brighter anticipation of what is in store for us, that we may be enabled to "Pass the time of our sojourning here in fear," trusting in the blessed comforts of Christian fellowship, and the rapturous hopes of meeting in the glory.

The "Righteousness of God is revealed from faith to faith; as it is written, The just shall live by faith" (Rom. i. 17). God's righteousness to the believer is revealed and exhibited by faith. "But now the righteousness of God, *without the law*, is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe" (Rom. iii. 21, 22). The prophet Habakkuk realized the force of the truth that the "Just shall live by faith," and it was this blessed realization of the force of this passage that took Luther from the bondage of Romanism and set him free, as an uncaged bird, to preach the eternal offers of Christ through the Reformation. He realized by faith, while walking up the pebbled steps of St. Paul's upon his knees, under the Pope's sentence, that the "Just shall live by faith;" and bidding farewell to Rome, became an active instrument to shake the slime of false religion from off many hearts and open them to the truth as it is in Jesus. If there could be a greater degree of faith exercised, there would be less falling back upon the law, as is seen in the walk of many of God's people. The Galatians had been much misled by Judaising teachers, had fallen back upon the law, and in carnal performance rested in it instead of standing by faith; hence the Apostle says, "O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye

the Spirit by the works of the law, or by the hearing of faith? (Gal. iii. 1, 2). It is evident that they had fallen into a *lack of exercise of faith*, and Satan, ever ready, had begun to satisfy them with the heartless ceremonies of the law.

Again, but that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith (Gal. iii. 2). In proportion as the membership of Christ become unfaithful, neglect to exercise faith under the prompting offices of the Holy Ghost, so will they take up with the senseless rounds of legal service. I care not what organized sect or body they are connected with, it matters not "God accepts no man's person," they will get sluggish, cold and unservicable without active faith. "Now, faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1), and as it is by faith we possess the great salvation, let us live in a lively exercise of the blessed grace. "Let us not get weary in well doing, for in due season we shall reap if we faint not," and without faith we cannot "Persevere unto the end."

How is it with you, reader? "Examine yourself, and see whether you be in the faith." Give an impartial, chastening examination, that you may stand in your true light. Do not be afraid of the exposure to which you may be subjected, but deal faithful for Christ's sake. Amen.

ON PRIDE IN DRESS.

To a Sister in Christ given to Pride.

DEAR SISTER,—Knowing your willingness to receive instruction, when offered for your own improvement, these hints are sent you with a hope that you will not dismiss them from your mind until they have fulfilled their mission of being in-

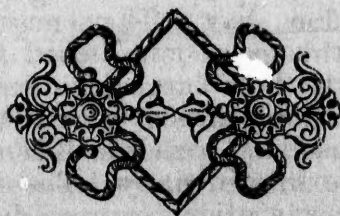
strumental in purging your heart of some of the noxious weeds that have been allowed to grow rank therein. The *natural* heart is deceitful beyond measure, and *desperately wicked*. The extent of its corruption cannot be fathomed until grace divine is shed abroad therein, and the contrast presented of what it is by nature, and what it *should* be by grace. You will agree with me more fully after a severe self-examination. I say *severe*, and will add impartial one, for we are so apt to slight ourselves in this, that Satan gets an advantage over us ere we begin to do ourselves justice in this ever profitable exercise. Young people even after believing in Christ are apt to think themselves *perfect*, not needing instruction, deeming everything weighty that advises self-denial. It is only when they begin to learn what they are, that they see how much need they have of instruction. Especially does Satan blind their eyes with reference to pride in dress. While they desire to appear fine, and doat upon being able to walk abroad in the gaze of a heartless world and catch its admiration, a feeling of heartlessness takes the place of warm affection and genial temper; especially, too, if every wish is not gratified or want supplied, the temper becomes affected, for with the disappointment of ungratified desire, comes a lack of patience and self-denial. Satan takes advantage of this, and implants hardness of heart, and often thoughts to the invention of other ways of satisfying the spirit equally injurious. The only way by which we can fully see the sinfulness of pride, is by learning of ourselves, through the searching light of the Holy Spirit. He alone can convince us fully of our position as encouraging an evil habit by indulging in pride of dress, or in any uplifted state of heart. "He that committeth sin is of the devil," that is if our hearts incline to sin and we commit it, for

the sake of the sin itself willingly, it is evidence that we love sin better than freedom from it.

If we indulge in pride because we love to please ourselves and others in *appearance* and feel at the same time a settled satisfaction without remorse of conscience it is evident we lack watchfulness against Satan's devices, but if on the contrary conscience whips us by its warnings, excited by the presence of the ever-blessed Spirit we may know that God is using means to cleanse us of evil. The first evil effect that dress has upon us is, we feel lifted up as soon as we put on fine clothes and go out into the gaze of our fellow men. We are not content until somebody is *looking* at us. This evidence of weakness is seen in all both old and young, who love dress. It is seen very prominent in the heathen, and in proportion as we come near to the Lord through the saving merits of Christ, so will we see the folly of placing stress upon an outside appearance. This we may adopt as one rule to judge of the spirituality of another, by the importance he attaches to dress. We go out into the ranks of social life so called, and see the worldling, the man of fast habits, the hypocrite, the formal professor and all who are devoid of the chastening influences of the Holy Spirit, indulging in the love of making a fine show. They may cheat one another, but the grace-enlightened soul will not be caught with their butterfly glitter. A heart-sickening sensation comes over us as we think how soon all the tinsel and parade will come to nought which we see exhibited daily. The example we set, by indulging in pride, is a very dangerous one in the sight of the youth around. *Our* love of a fine appearance takes effect upon *them*, and as we are responsible for the influence we exert to a great extent, we find a double condemnation resting upon us not only in *personal* commission but in causing

others to do the same. Man-worship is an abomination in the sight of God. We see the greatest enemies to the Lord Jesus Christ, are those who delight most in keeping up a fine appearance.

The followers of sin in every form vie with each other in putting on finery. The Apostle Paul cautions the women of the Church against it, and can you go contrary to his blessed admonitions and at the same time feel that you are doing right? I ask this question *pointedly*, do you wish to come into condemnation in the sight of God, and be associated in spirit as far as pride goes with rakes, libertines, fops, worldlings, strumpets, coquettes and other worthless characters, and drive from your association the weak and humble servant of God, despising him or her because of their plain appearance? Many a heart has been crusted over with callousness in consequence of indulgence in pride and may you be preserved from it for Christ sake. Amen.



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